# *TAUZIHAT*

## (EXPLICATIONS)

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All praises to the Immaculate *Zath,* Who is the Creator of the universe. Magnificence is for the Absolute Omnipotent Whose glory is "*None can misguide one whom Allah guides and none can guide one whom Allah sends astray.*" [1]

Salutations and blessings may descend on the Seals[AS] [2] through whom the religion of Islam has been perfected to such an extent that the human generations to be born till the Day of Resurrection can benefit from this one system, and become the bearers of the life and the life to come and their reaching the highest positions of meeting with their Beloved (God), so that the title of *Ashraf-al-Makhluqat* (The Most Eminent of the Created things) comes alive in its perfection. God's Creation also includes the angels. Hence, its meaning will be perfect only when humanity acquires the angels' subtlety and their eminence of the proximity to Allah.

Salutations and blessings on the companions of both the Prophet-hood and the Sainthood who followed the teachings of religion in the companionship and presence of the Seals (*Khatimain*) in such a degree of excellence that the Seals showered their blessings and good tidings like the *Musalmanan-e-Tam, Fana-e-Nam,* etc., and they decreed the emulation of the companions as the emulation of the Seals[AS] themselves for the *ummah.* Allah may be pleased with them all.

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[1] Allah says in Quran: *"Those whom Allah sendeth astray, there is no guide for them. He leaveth them to wander blindly on in their contumacy."* Sura 7, Verse 186. Translation by Marmaduke Pickthal [MMP].

[2] The Seal of Prophethood, Muhammad[SLM] and the Seal of Sainthood, Syed Muhammad[AS] of Jaunpur. The Arabic word used is *Khatimain.*

Be it known that many of our sincere (well-wishers) wanted that the book of the *Naqliat* (Parables) should be published with *Tauzihat* (Explications). In the event of complete Explications, the work of printing would have been very difficult in the present tricky circumstances. Hence, for the time being, we thought it would be enough to explicate at some particular places, because the publication of the book was a priority in our opinion. Later on, efforts will be made to publish the complete Explications, Allah Willing.

## Advent of Imam Mahdi[AS]

It is an irrefutable reality that everybody cannot become a Prophet or a Caliph of Allah (*Khalifathullah*) by his own efforts. Allah Most High selects whom He wishes to elevate to that position and from the beginning itself He bestows on him the qualities and capabilities to bear the burden of the Prophethood or that of the Vice-regency and to seek the bounty (*faiz*) directly from Allah. Hence, from the time of the birth of the Vice-regent itself, facts beyond the usual habit begin to manifest. The *ulama* call it the *'Alamat-e-Arhasia*.[1] As attributes, like literary, poetic, philosophical, mathematical talents, occur among the human beings, so also the Vice-regency of Allah is an attribute. Persons who have to become Vice-regents are bestowed with these lofty attributes and particularities, which are loftier than other earthly attributes.

An important particularity of this attribute is to acquire the bounty (*faiz*) from Allah directly and reach it to the common people. This is called *Wahbi Ilm* (divinely endowed knowledge). There are three sources of this knowledge: *wahi*, *ilham* and *kashf.* Then *wahi* is of

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[1] It means unnatural signs. It is a term used for any wonder works wrought on behalf of a prophet or apostle before he assumes the prophetic office.

two kinds: the *wahi* that is conveyed through a particular angel and the *wahi* in which divine knowledge is conveyed directly from the *zath* of Allah Most High. *Wahi* is final and definite. *Wahi* is not only binding on the person (prophet or saint) to whom it is conveyed but it is also final, definite, authoritative and obligatory for others too. On the other hand, *ilham* and *kashf* are binding on the persons who are inspired; for others it is only a presumption. Fasting is obligatory on him who has seen the crescent moon (of Ramazan).

This short explanation shows that for a *Khalifathullah*, being the recipient of *wahi* is one of his foremost qualities. Since Prophet Muhammad[SLM] is Superior to and the Seal of the Prophets, he is a Recipient of the *Wahi* in a superior category (*ba-darja-e-Ula*). Allah says, "*Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired…*" [1] In this Quranic Verse, the words, *Wa maa yantiqu*, are a perfect generality. Hence, every utterance of Prophet[SLM] is *wahi*, whether it is the Quranic Verses or the Traditions (*Hadis-e-Sharifa*), which are authentically attributed to him.

It is for this reason that the scholars (*ulama*) have divided *Wahi* in relation to the Prophet[SLM] into two kinds: *wahi-e-Matlu* and *Wahi-e-Ghair-Matlu*. In *Wahi-e-Matlu*, it is necessary to preserve and act upon the words conveyed from Allah. They are called the Divine Speech (*Kalamullah*) or the Quranic Verses. In *Wahi-e-Ghair-Matlu*, there are no such restraints. Here, the Prophet relates the substance of intention or purport of Allah in his own words. In other words, the Traditions give the benefit of the correct exegesis of and the obedience to the teachings and commandments of the Quran. In short, if you are the recipient of the *Wahi*, every word of yours is based on the divine teachings. It is, therefore, obvious that all the correct Traditions in respect of the advent of Imam Mahdi[AS], disclosing the unknown knowledge (*Akhbar-e-Mughibah*), are from Allah. Hence, the disavowal of the Mahdi[AS] has been decreed

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[1] (S. 53: 3 and 4 MMP).

as *kufr* because this is tantamount to the disavowal of the Quranic Verses and the Prophet's Traditions.

Prophet Muhammad[SLM] has informed us about the need and importance of the advent of Imam Mahdi[AS] in great detail. Even among the ranks of the Prophets, there is no precedent of such a prediction about any prophet. Various *Muhaddisin* (experts in the science of Prophet Muhammad[SLM]'s Traditions), including Dara Qutni[RZ], Tibarani[RZ], Abu Nu'aim[RZ],[1] Hakim and others, have narrated from Ibn Mas'ood,

> *"Prophet Muhammad[SLM] has said that the world will not come to an end till Allah Most High causes the birth of a person, who will be from among my descendants, his name will be like my name and his father's name will be like my father's name."*

Imam Ahmad ibn Hanbal has narrated from Abu Sayeed Khidri[RZ],

> *"Prophet Muhammad[SLM] has said that the Day of Resurrection will not come until a person from among my descendants becomes the master (malik), etc., etc."*

Abu Dawood[RZ] too has similarly narrated,

> *"Hazrat Zar bin Abdullah[RZ] has reported that Prophet Muhammad[SLM] said, 'Suppose only one day remains for the end of the world, Allah Most High will prolong that one day till a person from among my descendants will be born, his name will be like my name and his father's name will be like my father's name."*

In this Tradition the words, *Allah will prolong that one day*, prove the finality of the need for the advent of Imam Mahdi[AS]. In addition

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[1] Abu Nayeem is the non-Arabic pronunciation while the Arabic pronunciation is Abu Nu'aim.

to this, there are other Traditions, which inform us of the time of the advent of the Imam[AS]. This narrative is found in the *Masnad* of Imam Ahmad ibn Hanbal quoting Abdullah[RZ] ibn Abbas, in *Kanz-al-'Amaal* quoting Hazrat Ali[RZ] and in *Mishkat*, with a slight difference of words. It says,

> *"Prophet Muhammad[SLM] has said, 'My community (ummah) will never be destroyed as I am in its beginning, Esa[AS] (Jesus) ibn Maryan (Mary) is at its end and Mahdi is in its middle.'"*

This Tradition shows not only the time of the advent of the Imam[AS] but also proves that Imam Mahdi[AS] is the protector of the *ummah* like the Prophet Muhammad[SLM] himself. Further, Traditions, which show that the Imam[AS] is the Vice-Regent of Allah Most High (*Khalifathullah*), too are found. In *Al-'Urf-al-Wardi fi Akhbar- il-Mahdi* the Tradition of Hazrat Sauban[RZ], quoting Ibn Maja, Hakim and Abu Nuyam says,

> *"Then Khalifathullah (Allah's Vice-Regent) will come. When you hear the news of his advent, go to him and swear loyalty to him, even if you have to crawl on ice, because Mahdi is the Vice-Regent of Allah."*

This Tradition proves that Imam Mahdi[AS] is the Vice-Regent of Allah and swearing loyalty (*bai'at*) to him is obligatory (*farz*), because the words, *swear loyalty*, are imperative. The words, *even if you have to crawl on ice*, emphatically enjoin the swearing of loyalty, and, finally, the words, *Mahdi is the Vice-Regent of Allah*, assert the reasons for their being obligatory. In addition to all this, Traditions, which prove that Imam Mahdi[AS] is free from erring, are also found. The eminent (scholars) of the yore from among the *Ahl-e-Sunnat* have argued in favour of the Imam[AS]'s innocence on the basis of the following Tradition quoting Prophet Muhammad[SLM] as saying,

*"Mahdi will be from my descendants, will follow in my footsteps and will not err."*

Sheikh-e-Akbar Muhiyuddin Ibn Arabi[RA] writes in his book, *Futuhat-e-Makkiah,* Chapter 366:

"Prophet Muhammad[SLM] has not said about any imam that, 'He will be my inheritor after me, will follow in my footsteps and will not err.' He has said (this) particularly about Hazrat Imam Mahdi[AS]. Hence, the Prophet[SLM] has testified particularly in respect of the Imam[AS] and his commandments in the same manner as the rational arguments testify the innocence of the Prophet[SLM] himself."

Allamah Tahtawi writes in his book, *Hashia Dur-ul-Mukhtar*,

"Mahdi is not a religious director (*mujtahid*), because the orders of a *mujtahid* are based on speculation and speculation is prohibited for Imam Mahdi[AS], because the *mujtahid* is not free from erring and Mahdi will never err as he is innocent[1] in his orders and the evidence of the Prophet[SLM] is based on the dictum that the prophets and the vice-regents are not allowed speculation (*qiyas*).

Imam Abdul Wahab She'rani, drawing on the example of a tree over a pond pictures the commandments of *Shariat* and proving the innocence of Imam Mahdi[AS], says,

"O brother! See that pond which is under the tree. See also the branches and the fruits, which are all benefited from the same pond of *Shariat.* The larger branches are like the sayings of the Imams of the (four) schools of thought and the smaller branches are like the sayings of their great emulators (*muqallidin*) and the inter-twined branches are the sayings of their disciples. The red dots on the smaller branches are the sayings of the (later-day) scholars, and the precepts formulated by them, and they will be in force till

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[1] Or a perfect personification of the humankind.

> the advent of Imam Mahdi[AS]. But When the Imam[AS] comes; the following of the earlier schools of thought (*mazahibs*) will become practically null and void, as the people of the *kashf* (divine inspiration) have explained. Imam Mahdi[AS] will explain the commandments, which will be in perfect conformity of the *Shariat* of Prophet Muhammad[SLM] in such a manner that if the Prophet[SLM] were [alive] there, he would affirm the truthfulness (*sadaqat*) of the Imam[AS]. An indication of this is available in the Prophet's Tradition, which says, "He will follow in my footsteps and will not err."[1]

In short, the number of Traditions found in respect of Imam Mahdi[AS] is very large and such a large number of Traditions is not found on any other precept. Barzanji writes in *Isha'ah fi Ashrat-is-sa'ah*, "Be it known that the number of the Traditions about Imam Mahdi[AS] is so large that it cannot be covered. Were we to go into their detail, the book would become voluminous. Besides, it is not the subject of this book."

When the scholars of *Hadis* found that the Traditions about the Imam[AS] to be so large and also that they were unanimous on this question, they put the concept of Mahdi[AS] in the category of constancy and frequency. Allamah Qazi Muntajibuddin Junairy[RZ] has written,

> "Be that as it may, the stand the scholars of the yore had taken and the unanimity of their opinion in regard to Imam Mahdi[AS] has been mentioned in Qurtubi. The Traditions about Mahdi[AS] have reached the category of constancy (*tawatur*) because of the majority of their reporters (*ravion*)."

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[1] *Al-Mizan*, Vol. 1, Section 29.

Sheikh Ibn Hajar Haithami[RA] [1] has written in his book, *Al-qaul Al-Mukhtasar,*

> "Some of the *Hafiz* Imams of *Hadis* (who had committed the Prophet[SLM]'s Traditions to memory) have said that the Mahdi[AS] being from among the descendants of the Prophet Muhammad[SLM] has been reported with constancy and frequency."

Sheikh Abdul Haq Muhaddis Dahlavi has written in his book, *Lam'at Sharah Mishkat,*[2]

> "There are a large number of Traditions in respect of Imam Mahdi[AS] reaching the category of constancy and frequency."

Further, he writes,

> "The Traditions of Imam Mahdi[AS] being from the House of the Prophet (*Ahl-e-Bait*) and from the descendants of Hazrat Fatima[RZ] have reached the limits of the category of constancy of meaning."

Malik-al-Ulama, Bahr-ul-Uloom Abdul Ali[RA] has written in his book, *Ashrat-us-Sa'ah,*[3]

> "The Traditions that prove the advent of Imam Mahdi[AS] are so large in number that they have reached the limit of the constancy in meaning."

The sayings of the eminent ulema of the *Ahl-e-Sunnat* and the scholars of *Hadis* and *Usul* are many and they prove that there is unanimity among the authorities on the Traditions about the advent of Imam Mahdi[AS] being in the category of constancy in meaning, because all the Traditions are unanimous on the advent of the Imam[AS] and difference, if any, is only in respect of his signs.

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[1] Haithami[RA] [died 974 AH\1567 AD] author of *Al-Qaul-al-Mukhtasar fi Alamaat al Mahdi al-Muntazir.*

[2] Chapter, *Bab-as-Sa'at.*

[3] Its meaning is the conditions for the Doomsday.

Further, this point too should be kept in mind that one gets definite and certain knowledge from the facts that are in the category of the constancy and their disavowal violates the intellect (*aql*). Muhaddis Allamah Hafiz Ibn Hajar Makki[RA] writes his book, *Sharah Nakhbat- il-Fikr,*

> "Constancy gives the benefit of the knowledge of certainty (*Ilm-e-Yaqin*) and it is reliable, because the constancy of *khabar* (awareness) gives the benefit of necessary knowledge that one is bound to accept it, so much so that it is impossible to reject it."

And in the reliable book on the principles of *Fiqh, Usul-ash-Shashi*, it is written,

> "A Tradition with constancy makes definite knowledge obligatory and its rejection is infidelity (*kufr*)."

The respected readers can judge from the short explanation we have given above how grand is the prediction of the advent of Imam Mahdi[AS]. As it is obligatory to believe the predictions like those of Doomsday, the belief in the advent of Mahdi[AS] too cannot be disavowed. The truth, therefore, is that a follower of the virtuous eminent people of the yore among the *Ahl-e-Sunnat* can never reject such an authentic and strong prediction.

The difference of opinion Ibn Khaldun has expressed in respect to Imam Mahdi[AS] is clearly discarded as it is opposed to the accepted principles of the *Ahl-e-Sunnat*. The objections he has taken to the traditions have continuously been refuted. Recently a book, *Abraz-ul-Wahm Il-Maknun min Kalami Ibn Khaldun*, has been published from Damascus, Syria, which has refuted all the ill-conceived suspicions of Ibn Khaldun. Its detailed exposition will prolong this book. Manazir Hasan Gilani, Head of the Department of Religions Studies, Osmania University, has written in the preface of his book, *Makatib-e-Imam Ghazali,*

> "The kind of misunderstanding Ibn Khaldun has used to weaken the Muslims' concept of Mahdaviat, he has

> mentioned in the preface of his History. He has said that the thought that in future the Muslims will get a liberator in the form of Imam Mahdi[AS] is an irrational (*ghair-'aqli*) belief. Explaining the reason, he says that the state of the nations too is like that of individuals. As the individual passes through the stages of childhood, youth and old age, the nations too pass through similar stages. The Muslims have out-lived the stage of youth and have entered the stage of old age. The hope of their achieving a new life is like the optimism of an old man becoming young. But Ibn Khaldun did not think that Islam and the Muslim *Ummah* is not confined to the people of any particular generation, blood or homeland. It is possible that a nation like the Arabs or Turks has out-lived its various stages. But a different and fresh set of people can become Muslim and give Islam a new ripeness and freshness. We are passing through this kind of an experience for the last thirteen (now fourteen) centuries. And it may continue. This manifests the mistaken (thinking) of Ibn Khaldun. Ibn Khaldun's objections to the Traditions in the books of *Hadis* relating to Imam Mahdi[AS] have no value from the point of view of the Science of Traditions. And the belief about Mahdi is an accepted belief of the *Ahl-e-Sunnat-wal-Jama'at.*"[1]

In fact, Ibn Khaldun's examination (*jirah*) is against the principles, because in case of *tawatur* (constancy or frequency), the question of the strength or weakness of the reporters (*raviyon*) is not discussed. The commentator of Bukhari, Allamah Hafiz Ibn Hajar Makki[RA] has written in his book, *Sharah Nukhbat-ul-Fikr*

> "The glory of the knowledge of constancy (*khabar-e-mutawatir*) is that their reporters are not discussed. It is obligatory to act according to it (*khabar*) without discussion because the *khabar-e-mutawatir* gives certainty, even if sinners or infidels report it."

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[1] *Makatib Imam Ghazali*[RA], page 13, Karachi.

Further, saying that such traditions were concocted during the period of the Caliphs of Bani Abbas for propaganda too is not correct. Saying this is against the principles and irrational, because it is obvious that there is a gap of centuries between these traditions and the advent of Imam Mahdi[AS]. How could such traditions help those who are alleged to have concocted them about the advent of Imam Mahdi[AS] for their personal needs and causes because the advent was to take place centuries later?

## Absence of Mahdi's mention in Bukhari and Muslim

If there is no Tradition about Mahdi-e-Mauood in Bukhari and Muslim, it does not mean that there is no precept of the advent of Imam Mahdi[AS] at all. No doubt the scholars have decreed Bukhari as the most correct book (*asahh-al-kutb*), but it cannot be claimed that the compiler of Bukhari has not omitted any correct Tradition in his compilation. Contrary to this, many of the Traditions in it are disputed.

The period of the compiler of Bukhari comes two hundred years after Prophet Muhammad[SLM]. Today's facilities were not available then. Consider the situation a thousand years ago: There was no telegraph or telephone, no railway trains or radio. People used to travel on foot or on camels in alien lands without belongings. The treasure of Traditions was not available at any one place. When it became known that a tradition was available with someone at some place, the compiler went to that place, examined the veracity and honesty of the person concerned. He accepted the Tradition if he found merit in it. Otherwise, he rejected it.

These were the difficulties of discovering the sources. The difficulties of the controversies were in addition to them. Most of the Traditions were in people's memories or on tongues because whatever the companions heard or saw being practised was preserved as an authority (*sanad*), and a people of a later period benefited from it.

There is no doubt that the compiler of Bukhari has taken great pains and left no stone unturned in collecting the correct Traditions as far as was possible. But he too was a human being and he was not free of erring and infirmities in drawing conclusions. He was not a companion or the companion of the companions. He would examine the reporters and accept the Traditions. Although the scholars have accepted it as the most correct book, it cannot be claimed that he did not omit any correct Tradition; nor can it be claimed that none of the collected Traditions is beyond question.

We mention here a discussion regarding the classification of Traditions on the basis of the number of the reporters (*raviyon*). Bukhari too has come under this discussion. This would show what really the term, *asahh-al-kutub* [the most correct book], means. Ahmad bin Ali alias Shihabuddin Makki was also known as Ibn Hajar. About him, Allamah Jalaluddin As-Siyuti has written,

> "He had the full sway over the (dominion of) the *Hadis*. There was no person who had memorized *Hadis* as he had done in his time. No such person was born after him."

One of his books, *Nukhbat-ul-Fikr*, is included in the syllabus even today. The following is a short account of the discussion about *Hadisul-Aziz*[1] and its definition:

> "A *Hadis-e-Aziz* is one whose reporters are not less than two of any category and the conditions related to the *Hadis-e-Tawatur* and *Hadis-e-Mashhur* too are not found in it. Hakim[RA] and Jabbai[RA] have laid down the criterion for the correctness of the *hadis* that its reporters should not be less than two. Qazi Abu Bakr[RA] has called this as the condition of Bukhari; in other words this means that Imam Bukhari has not included in his book any Tradition, which does not fulfill this condition. This claim of the Qazi Sahib is wrong, because the *Hadis*, 'deeds are from intentions',[2] is included

[1] *Hadisul-Aziz* is a rare tradition that is related by only two lines of narrators.
[2] The *hadis* says, "*Al-'Amalu bin-Niyaat.*"

> in Bukhari Sharif. Hazrat Umar[RZ] has quoted it from Hazrat 'Alqamah[RZ] and no other reporter reported it. The supporters of the Qazi Sahib contend that Hazrat Umar[RZ] had recited this Tradition in his sermon during Friday prayers. Hundreds heard him and none objected to it. Hence, they are deemed to have accepted this *Hadis*. This contention is not acceptable because, even if it is accepted that all the companions of Prophet Muhammad[SLM] had heard it during a Friday sermon and kept quiet, how can it be proved that they had also heard this *Hadis* from somebody other than Hazrat Umar[RZ], despite the fact that there is no proof that anybody other than Muhammad bin Ibrahim had heard it from Hazrat 'Alqamah[RZ]. And, if for the sake of argument, it is accepted that only a single person had not reported (*adm-e-tafarrud*) that Tradition, it is difficult to prove that Imam Bukhari[RA] has strictly followed the principle of at least two reporters, and has not included in his *Hadis* compilation any Tradition not reported by less than two reporters. Contrary to this, Ibn Hayan says that a Tradition of two persons (that is, reported by) two persons does not exist. We do not agree with this contention of Ibn Hayan. But if it means that from the beginning to the end, in any stage of authentication, the number of the reporters is neither less nor more than two, then one can accept to a certain extent that it is difficult to find a *Hadis* of that nature. But in the definition of *Hadis-e-Aziz*, given by consensus and mentioned above, the number of less than two reporters is denied. From this point of view, the *Hadis-e-Aziz* is one, which has not less than two reporters at one stage or more than two at other stages. And there are many such Traditions."

It is obvious from the above discussion of Ibn Hajar 'Asqalani[RA] that a Tradition of a lesser grade than the *Hadis-e-Aziz*, that is, the *Hadis-e-Gharib*, too is found in *Sahih* Bukhari. This shows that the meaning of *Asahh-al-Kutub* is that the compiler of Bukhari has

collected largely the correct Traditions. But it does not mean that he has not omitted any correct Tradition in his compilation.

What we have to see now is, does the religious knowledge depend entirely on the *Sahiheen* (the six books of *Hadis*) after the Quran? Are the other big books of *Hadis* incapable of being benefited from? Whether only those precepts, which are found in the *Sahiheen* alone, are to be accepted? And are the precepts, found in other books of *Hadis*, to be neglected or ignored?

When both these do not depend on the *Sahiheen* and when a claim too cannot be made that the compiler of Bukhari has not omitted any correct Tradition, how can the question arise as to why there was no Tradition about Imam Mahdi[AS] in Bukhari if the question of the advent of the Imam[AS] was so important, although the Hanafiah precepts depend upon the Traditions in the *Sahiheen*. Most of these Traditions are not found in Bukhari and Muslim.

The truth, however, is that Bukhari and Muslim are the developed form of *Mauta* of Imam Malik[RA], and *Mauta* is confined to the precepts of the worship. Therefore, the same precepts are found in Bukhari and Muslim. Further, Ibn Hajar ‘Asqalani[RA] has quoted the compiler of Bukhari as saying,

> “Bu Ali Ghasani[RA] has said that the compiler of *Sahih* Bukhari told him, ‘I had collected six hundred thousand Traditions.’ And Ismaili has quoted him as saying, ‘I have collected only the correct Traditions in *Sahih* Bukhari and the *Sahih* Traditions I have omitted are many.’ Further, Ismaili has explained the reasons (why many Traditions were omitted), ‘If he had included every *Sahih* Tradition, he had, in his book, a large number of Traditions of a large group of the Companions of Prophet[SLM] would have been reported in every chapter and to ensure the veracity of every companion, his identity and chains of reporters had to be reported. All this would have been made the book voluminous and bulky.’”

And Abu Ahmad bin Adi has said that he had heard from Hasan bin Husain Bazaz, who told him that he had heard from Ma'qal an-Nasfi, who said he had heard (Imam) Bukhari as saying,

> "I have included in *Jame' (Sahih* Bukhari) only *Sahih* Traditions and I have omitted many *Sahih* Traditions, so that the book would not become voluminous."

This shows that the religion of Islam does not entirely depend on the *Sahiheen*. Hence, the great (leading *ulama—akabereen*) of the *Ahl-e-Sunnat* have included the Imam Mahdi[AS] in the beliefs, despite the fact that the precept of Mahdaviat was not mentioned in the *Sahiheen.* They have also mentioned it in the books of beliefs (*'etaqadiyat*), because eminent compilers and *imams* of *Hadis* and those who had memorized the Traditions had collected the *rivayat* (parables) about the precept of Mahdi-e-Mauood. The scholars and the critics (*naqqadan*) of the yore counted this precept as one of the essentials of the religion. Because of this, the precept of Mahdi-e-Mauood became so widely known that none of the various sects was unaware of it.

## Union of Mahdi[AS] and Esa[AS] in One Era

Generally, the Muslims know about Mahdi-e-Mauood[AS] that he would appear in the period close to Doomsday, and that Imam Mahdi[AS] and Prophet Esa[AS] (Jesus) will appear at the same time. This information is superficial and the result of books written without any research.

Prophet Muhammad[SLM] has said,

> "When two vice-regents (*khalifas*) claim loyalty (or fealty), kill one."

On the basis of this, Imam Nowawi[RA] has said,

> "The *salaf* (the scholars of the yore) have achieved consensus in respect of two vice-regents not being allowed at one and the same time [that is, *ijtima'*—unity]."

This shows that the concept of the union of Imam Mahdi[AS] and Prophet Esa[AS] is void and violates the consensus.

The reality, however, is that in books like Bukhari, Muslim and others, there are some parables, wherein words like *jaish* (army), *amir* (commander), *imam* (leader) etc. have been used. On the basis of this, some people thought that *jaish* meant the army of Imam Mahdi and *amir* meant Imam Mahdi. Allamah Qazi Muntajibuddin[RZ] Junairy, who had confirmed Imam Mahdi[AS] and sworn fealty to him, has written a book in Arabic language, by the name *Makhzan-ad-Dalail* (Treasury of Arguments), wherein he has elaborately dealt with the proof of Imam Mahdi[AS]. In it he has discussed the issue of the both Imam Mahdi[AS] and Prophet Esa[AS] appearing at one and the same time. He holds that the concept is wrong with convincing arguments. At one point in his book, the Allamah[RZ] states:

> "And saying that Imam Mahdi[AS] will lead the prayers and Prophet Esa[AS] will follow him in them is incapable of being enforced for many reasons. It is opposed to the correct *hadis* wherein (the Prophet[SLM] said), 'How can the community be annihilated when I am in its beginning, Esa[AS] is at its end and Mahdi, who is from among my descendants, is in the middle.' Further, Iman Sa'aduddin Tuftazani[RA], in his book, *Sharah-e-Maqasid*, has clearly denied the concept of the appearance of Imam Mahdi[AS] and Prophet Esa[AS] at one and the same time. He has also said that the saying that Esa[AS] will follow Imam Mahdi[AS], or *vice versa*, in prayers, is an unauthenticated saying which cannot be relied upon."

Explaining the *hadis*, which Allamah Muntajibuddin[RZ] has quoted, the author of *Mirqat*[1] says:

> "The authority of this kind of *Hadis* is called *silsilat-az-zahb* (the golden chain) and this has been reported in the *Masnad* of Imam bin Hanbal[RA] as narrated by Abdullah bin Abbas[RZ] and in *Kanz-al-Amal* as narrated by Hazrat Ali[RZ], in *Ashi'at-al-Lama'at*[2] as narrated by Zarrin and in *Mishkat* with some differences in words."

When it is proved that this *Hadis* is correct, it is also proved that the *jaish*, *amir* and *imam*, mentioned in Muslim and Bukhari do not connote Imam Mahdi Mauood[AS]. Otherwise, *ijtima'-e-ziddain* (combination of the two opposites) would become necessary.

Further, it is also to be noted that when it is admitted that there is no mention of Mahdi in Muslim and Bukhari, the use of the words like *jaish*, *amir* and *imam* cannot be deemed to purport Mahdi. And this is the reason why Imam Bukhari[RA] and Imam Muslim[RA] have not set up a separate chapter on Mahdi in their books.

The book of *Hadis*, *Muslim*, has narrated from Abu Huraira[RZ] a Tradition, in which the terms, *imamukum-minkum*[3] and *fa-mkum minkum*[4] occur. Imam Bukhari[RA] too has reported this Tradition. In an explication of this Tradition, Sheikh Abdul Haq Muhaddis Dahlavi writes,

> "The term *imam* purports to mean Prophet Esa[AS] (Jesus). The term, *his being from among you*, purports to mean that he will command you in accordance with your *Shariat*, not in according to the Bible. In the other Tradition, the Arabic expression, *Fa-yomakum bi-kitab rabbakum-o-Sunnat Nabi-yakum*, means "He will lead you, in accordance with

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[1] The full name of the book is *Mirqat al-Mafateeh Sharah Mishkat al-Masabeeh* by Mullah Ali Qari (d. 1014 AH).

[2] This book too is a commentary of *Mishkat.*

[3] *Imamukum Minkum* means, "Your *imam* [leader] will be from among you."

[4] *Fa-mkum minkum* means, "Will lead you among you."

> the Book (Quran) of your Lord and the *sunnat* of your Prophet[SLM]. Its meaning, thus, is that Esa[AS] will lead you (*imamat*) and that he would be in a condition that he would be from among your religion and *millat* (community) and he would rule you on the basis of your Book and Traditions."[1]

This shows that the words, *amir* or *imam*, do not connote Imam Mahdi[AS]; it refers to somebody else.

Hazrat Qazi Muntajibuddin[RZ] has explained it thus:

> "Hence, it is proved that the army conquering Constantinople would be from Bani Ishaq (the descendants of Ishaq) and would say its prayers along with Hazrat Esa[AS] and the person who would say his prayers would be the commander of that army. From this *rivayat*, it cannot be understood that the *amir* of this army would be Mahdi, because Mahdi would be from the descendants of Ismail (*Bani Ismail*), as he would be from the descendants of Bibi Fatima[RZ], daughter of Prophet Muhammad[SLM], in accordance with the saying of the Prophet[SLM], that Mahdi will be from among the children of Fatima[RZ]. This has been narrated by Umm Salama[RZ]."[2]

Because of all this, Allamah Tuftazani[RA] has explained in his book, *Sharah-e-Maqasid*,

> "There is no *sahih hadis* about Imam Mahdi[AS] being with Prophet Esa[AS], except the *hadis*, which includes the phrase that means, "A group from my *ummat* [community] will continue to fight in defence of the *Haq* [Truth] and be victorious till the Day of Resurrection." And saying that Imam Mahdi[AS] will follow (*iqtida*) Prophet Esa[AS] in ritual

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[1] *Ashi-'at-ul-Lama'at*, vol. 4, p. 235
[2] *Makhzan-ad-Dalail.*

> prayers [*namaz*] or *vice versa* is without substance and should not be relied upon.[1]

Allamah Qazi Muntajibuddin[RZ] has elaborately discussed the problem of Imam Mahdi[AS] and Prophet Esa[AS] not appearing at the same time. But the entire discussion cannot be reproduced here. Hence, we have given only some excerpts here. In one place, he has also written,

> "Hence, it is proved that both of them (Imam Mahdi[AS] and Prophet Esa[AS]) will not appear at one and the same time. After knowing all the relevant facts, if somebody were to insist on their appearing at one and the same time, he will be counted among the people who rely on whims and fancies and talk about things without substance.

It is astonishing that this concept has spread among the people with severity that Imam Mahdi[AS] and Prophet Esa[AS] will appear in one era, although no *sahih hadis* exists to prove this point.

## Mention of Word Mahdi in Quran

It is not possible to explain or conform (*tatbiq*) many of the precepts (*masail*) that are in Quran. For instance, Quran only says, "Establish prayer." But the particularities and the order of performing various prayers like the morning, afternoon, etc., we have learnt from Prophet Muhammad[SLM]. The absence of these particularities and the order of performing cannot be used for an adverse argument, because all this is considered to be the exegesis of the Quranic Verses.

Similarly, the mention of the advent of a person in the *ummah* of the Prophet[SLM] is present in a hidden form in Quran, as there was a brief mention of the advent of Prophet Muhammad[SLM] in the earlier

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[1] *Sharah-e-Maqasid, Vol. 2, p. 308*

heavenly scriptures. The explication[1] of these Quranic Verses will be given later in this part of this book. There is mention of the advent of *one person*, but his name or titles have not been mentioned anywhere. The Traditions of Prophet Muhammad[SLM] relating to the advent and mission of Imam Mahdi Mau'ood[AS] are in fact the exegesis of these Quranic Verses. These Traditions alone show that the name of the person is *Muhammad* and his title is *Mahdi* and that he would be from among the descendants of Hazrat Bibi Fatima[RZ] and the names of the parents of the Mahdi would be the same as those of the parents of the Prophet[SLM] himself. When these explanations are the exegesis and conformation of the Quranic Verses, one is bound to accept that the mention of the advent of the person in Quranic Verses relates to Hazrat Imam Mahdi[AS]. This is why the particularity of the Imam Mahdi[AS] being appointed by Allah (*mamoor min-Allah*) has been described specifically.

This shows that the absence of the word, Mahdi, in Quran cannot be the basis of an argument opposing (the advent of Mahdi). Otherwise, Allah may protect us, it would be tantamount to admitting that the *ahadis-e-Sahiha-o-mutawatira* contradict the Quran. In short, Mahdi is a title conferred by Prophet Muhammad[SLM]. Hence, it is found in the sayings of the Prophet[SLM]. As such, its not being found in the Quran is beside the point. Therefore, Hazrat Bandagi Miyan Abdur Rashid[RZ] has said in his foreword (to ***Naqliat***),

> "And salutations may descend from the House of the Merciful (God) on the *Imam-e-Aakhir-az-Zaman*, whose advent and mission was promised in Quran, and Prophet Muhammad[SLM] conferred on him the title of Mahdi."

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[1] These Quranic Verses can be seen in parables 2, 5, 231, 232 and 234. Further, the explanations of these Verses are given in the *EXPLICATIONS section* of this book in their appropriate places.

## Facts, Commands and Teachings

It is not hidden from the students of History that in the Ninth Century (*Hijra*), how little the leadership of the Muslims, whether the scholars or mystics, was performing its assigned duties in religion, and what was their condition and activities.[1] When the leadership of the community was so bad, there was a need for a Rightful Guide, who had the particularities of a Vice-Regent of Allah, was Infallible and could reiterate the Lessons of Quran to manifest the glory of the Quranic Verse, which says, "*Thereafter the responsibility is Ours to let its (the Quran's) meaning be clear (to everyone),"*[2] and who could inform the sleeping and misguided Muslims that their every act, every movement, their very life and death, everything was for and only for Allah, the One and Most High alone, and they could come to know what was the shortest way of Divine Love and Devotion and meeting the Beloved, that is God, and how necessary was the strict observance of the *Shariat.*

The Quran says, "*Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong:*"[3] Quran further says, "*Allah will raise up others, loved of Allah and loving Him.*"[4] Needed was a group of people, which proved the veracity of these Quranic Verses and the deeds and the principles of which manifest the Quranic observation, "*…Their most intense love is for Allah alone*,"[5] in such a way that it proves the Holy Prophet's prediction that, "He (the Mahdi[AS]) will follow in my footsteps and will not err."

The perfect Omnipotence [that is, God] has proved this important need with marks that were of the category of the clear signs and arguments. In other words, He manifested the Straight Path

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1 See ***Tazkira*** by Abul Kalam Azad. Also *Holy Angels of High Heavens,* the English translation of excerpts from *Tazkira.*

2 Quran, S. 75: 19 SAL.

3 Quran, S. 3: 104 AYA.

4 Quran, S. 5: 54 SAL.

5 Quran, S. 2: 165 SAL.

through the sunshine of Syeduna Imamana Hazrat Syed Muhammad[AS] of Jaunpur. Peoples' hearts were enlightened. The inner essences shone with brilliance. The real secrets of the Divine Knowledge (*'irfan*) were unveiled. People reached the highest stages of the ascension of the believers (*me'iraj-ul-muminin*).

The people, who affirmed and confirmed (*tasdiq*) the Imam[AS], tested the veracity of the Imam[AS]'s claim on the touchstone of the principles and standards employed to prove the veracity of the Apostles[AS]. The perfect proof of the veracity of the Mahdi[AS], in every aspect like his character and conduct, commandments teachings and miracles etc. is present and available.

Long before the Imam[AS] staked his claim to Mahdiship, he was well known as the Leader of Saints [*Imam al-Awlia*], as a result of his worship, religious exercises, devotion, continence and Fear of God. Everybody acknowledged his conduct and habits. But it is a different matter that after he staked his claim, some people reneged to the extent of the claim. This particularity too is a lucid argument in favour of his high ranks.

There are three kinds of worship (*ibadat*): of the body, of the money and of the heart. The jurists (*fuqaha*) have split hairs in respect of the precepts of bodily and monetary worship. But they have done precious little in respect of the worship that emanates from the heart. A large number of the *sufis* have discussed the finer points of the *Tariqat*. Some others were so absorbed in their exercises that led them to the violations of the *Shariat*. Some of the people of the worldly lust got an opportunity to deliberately violate the *Shariat* in pretending to observe the rituals of *Tariqat.* They excessively indulged in the innovations and prohibited actions.

Look at the Imam[AS] when the war between Rai Dalpat and Sultan Husain Sharqi was going on, the sword in the Imam[AS]'s hand powered with divine strength fell on Rai Dalpat cutting through his breast and his heart sprang out of his chest. The Imam[AS] saw the image of the idol, the Rai used to worship, on his heart. The mind is the place of the imagination and the heart is the place of

affirmation (*tasdiq*). This was the perfection of the Rai's devotion for the idol that its imagination and its affirmation were so great that the image formed on the heart. What is the wonder if the eyes, which were endowed with the strength and ability to see the subtle and other things beyond the grasp of the senses, saw this too!

The Imam[AS] entered the divine ecstasy (on deliberating) that "If this is the effect of the falsehood (*batil*), what would be the effect of the (divine) Truth." The Imam[AS] was immersed in divine ecstasy. The concurring parables show that the ecstasy lasted for twelve years. The Imam[AS] ate nothing during the first seven years. At the prayer call or at the time of the ritual daily prayers, the Imam[AS] would regain enough consciousness to say his prayers. Even during this period, the Imam[AS] did not violate the *Shariat.* Once when he regained the consciousness, his wife respectfully told him that he had not eaten anything for a long time. The Imam[AS] replied, "Do not worry! This servant gets his nourishment regularly."

In ***Isharaat***, Sheikh-ur-Rais Bu Ali ibn-e-Sina (Avicenna) writes**:**

> "If you hear the news that a mystic devotee (*'arif*) has withheld his habitual food (*qoot*) for an extraordinarily long period, treat it as true. This fact is well known and is relied upon in physics and natural sciences that when people become immersed in the acquisition of new information, their customary means become extinct. These means, which are very laudable, do not breakup and the constitution does not need them. Such a person, who has this attribute, can go without food for a long time. But if somebody does not have such an attribute, but is in a different state (*halat*), he would die if he refrains from taking his food for even a tenth of such a period. But one who has these laudable attributes does not become even weak. His strength will continue to subsist."

Imam Fakhruddin Razi[RA] has adopted this view (*mazhab*) in his book, *Sharah-e-Isharaat*. Sheikh Shihabuddin Ishraqi has also said this:

> "When the magazine of the heart of the *'arif* becomes full of the divine information and angelic Realities, he does not need any food."

*Ishraqin*[1] and others too have said similar things. There are many similar Traditions too. (It may be mentioned here that) Prophet Muhammad[SLM] used to fast continuously (*saum-e-visal*). Seeing him doing it, some of his companions too started fasting for days together continuously. The Prophet[SLM] used to dissuade them and told the companions: "Who is like me among you? When I spend my night, my Lord makes me eat and drink."[2]

In short, even during the period of his divine ecstasy, Imam Mahdi[AS] did not violate the *Shariat.* Let alone the violation of the *Shariat*, he did not even miss his *namaz* (the ritual prayers, performed five times a day). The particularity of following the injunctions of *Shariat* too is the proof of his perfection in sainthood.

The Imam[AS] imparted the teaching of *Tariqat* and *Ma'arifat* in such a manner that, at no time and in any state or condition, there was any scope for polytheism (*shirk*). He made the observance of *Shariat* obligatory and, thus, foreclosed all chances of deceit and fraud.

Imam Mahdi[AS] said about the saints of the yore "Our brothers avoided the nearest route and followed a circuitous route, but they achieved their objective, because they were sincere in their desire and their objective was Allah." His companions asked, "Miranji! Which is the nearest route and which is the circuitous route?" The Imam[AS] said, "Why did they not become *bey-ikhtiar* (without authority) in the path of Allah in accordance with *Shariat* although

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1 They are a set of learned hermits who can impart education to their pupils from a distance by means of *kashf* (purification of heart from evil by austerity and devotion). *Ishraqin* are the 'Illuminists' or th adherents of 'Illuminism' [mysticism derived from Plato's Neoplatonism. Shaikh Shihabuddin Suhrawardi has written a book, *Hikmat al-Ashraq.*

2 *Seerat-un-Nabi*[SLM], Sulaiman Nadvi, Vol. 4, page 123.

this was the nearest way. Why did they fast for their whole life with their power and authority? Why did they give up permitted and lawful things? Why did they hang themselves, head down, in wells? Why did they fix the time span of twelve years and fasted during that period? Allah had not ordered any such thing. Why did they not follow the Quranic Injunction, "…*For him who resteth his dependence on Allah, He will be All Sufficient* "?[1] Why did they not observe the fasting of Trust in Allah (*tawakkal*)? They should have become *bey-ikhtiar* (without authority).[2] **COUPLETS: "***We used to hear, 'I am the Truth' or 'I am the Pure,' / But here the teaching was of becoming the servant or slave;/ Oh! If it came, it came to the indigents of him, / To become the image of a perished existence.*"[3]

*Bey-ikhtiari* (without authority) covers very delicate issues or precepts, which one can learn exhaustively during the company of the *murshid* (preceptor). The demands of the *nafs* can be divided in three kinds. With *Iblis* (satan) aiding and abetting, the power of demand increases. They are: 1) for the survival of life and health, the demand of good food and drinks; 2) for pleasure and comfort, the demand of a good house, better apparel and better household effects; and 3) for procreation, the demand of the opposite sex (marriage). But these demands should come as a humble request from an obedient, not as a command to be obeyed. The intellect of a believer (*mumin*) considers the demands in the light of the injunctions of Allah and His Apostle and it will sanction a demand on the basis of the appropriate quantum and reasonable time. Otherwise, it will reject it, even if one has to undergo a lot of difficulties. Making one's authority subservient to the commandments of Allah is *bey-ikhtiari.* It is for this reason that Imam Mahdi[AS] once said, "One is lucky by becoming *bey-ikhtiar*."

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1 Quran, S. 65: 3 SAL.
2 *Shawahid-al-Vilayat*, page 64.
3 Hazrat Al-Ma'yi[RA].

If the people who suspect monkery (*rahbaniat*) among the Mahdavis deliberate and scrutinize every part of the teachings of Imam Mahdi[AS] with an accurately right-mindedness, they will come to know how carefully the Mahdavis have followed the *Shariat* even in critical situations. “There is no monkery in Islam.” If one wants to know the correct emulation of this adage and with it the method of leading the life of the apostles, companions and others, who seek perfection, one could find all this in the teachings of the Imam[AS].

In short, the principles and teachings of the Mahdavis mirror the loftiest teachings of Islam. And no other sect of the Muslims will be found so perfect in the emulation of the eminent (*ulama* or leaders) of the *Ahl-e-Sunnat*. Our principles of *Hadis*, *Fiqh* and other usual precepts are the same as the accepted principles (*musallamat*) of the *Imams* and eminent (people) of the *Ahl-e-Sunnat.* For instance, the *ziarat* is performed on the fourth day of the death of a person, while among other sects of Muslims it is done on the third day. A perusal of the *Hadis* that authorizes this *ziarat* shows that the method adopted by the Mahdavis tends to be very careful. Let us look at the text of the *Hadis*, which says, “Prophet Muhammad[SLM] had fixed only three days for the mourning of the relatives other than the husband. And the (female) companions observed the three-day norm meticulously. When the brother of Hazrat Zainab bint-e-Hajash[RZ] died, she (probably) applied perfume on the fourth day of the death, but she said, “I did not need the perfume. But I had heard the Prophet[SLM] delivering the sermon from the *minbar* (pulpit) that no Muslim woman should mourn the death of anybody, other than her husband, for more than three days. Hence, I obeyed the command of the Prophet[SLM].” When the mother of Hazrat Um-e-Habiba[RZ] died, the daughter rubbed perfumes on her cheeks and said, “I did not need this. I only wanted to obey the commands of the Prophet[SLM].” [1]

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[1] Abu Dawood, Kitab-ut-Talaq, excerpted from *Uswah-e-Sahaba,* Abdus Salam Nadvi, Part 1.

It is obvious from these Traditions that ordinarily three days would not be complete if the *ziarat* were performed on the third day. Hence, among the Mahdavis, three days would be of the mourning and *ziarat* is performed on the fourth day. Beetle-leaves, some sweets (like *batasay*) and perfumed oil are distributed to mark the end of the mourning. (This is a kind of oil in which some powdered sweet-smelling herbs are mixed, and this is called *sondha*.) However, there is some difference in this practice among some *murshids*.

In short, our divine practices (*haqqaniat*), which are in perfect consonance with the Quran and *Sunnat* of Prophet[SLM], need to be carefully examined. The principles and beliefs of the *Ahl-e-Sunnat* too should be carefully studied. For this, as the study goes back in time, it would become increasingly important. The writings of the recent *ulama* and the books available now will not successfully help in determining the real accepted principles of the *Ahl-e-Sunnat*. Further, a look on the principles and accepted precepts of the eminent *Sufis* of the *Ahl-e-Sunnat* too is necessary, because our school of thought (*mazhab*) provides guidance towards the highest teachings of Islam, which pertain to the desire, and divine Love for Allah and their concomitances.

A misunderstanding often occurs that *Hanafiah* alone are included among the group of the *Ahl-e-Sunnat*: All the four Imams [of *Mazahib*] are truthful [*bar-haq*]. Among us, there is no need to be bound by any one Imam. Hazrat Mahdi[AS] has ordered us to work according to the excellence [‘*aliyat*]. He himself worked on the principle of excellence, and our community follows this meticulously. Hence, the precepts regarding worship (*ibadaat-o-diniyat*) are in conformity with one Imam or the other. But more often, our practice is in conformity with the Hazrat Imam Azam Abu Hanifa[RA]. This makes it obvious that examining our principles, beliefs, precepts and practices on the touchstone of the precepts of any one Imam does not suffice. Further, this too should be kept in sight that the Mahdavis call themselves *Ahl-e-Sunnat.* And whenever we talk of our conformity with the *Ahl-e-Sunnat*, it

purports to mean the eminent people of the era of *Nubuvat* of the *Khair-al-Qurun*[1] or those *Imams* and saints and their follower *Sufis* and scholars of the true religion who preceded Imam Mahdi[AS], because Prophet[SLM] has said, "(the path), which I and my companions traverse."

In fact, the claim of Imam Mahdi[AS] was, "If somebody wants to know our veracity, he should compare our state and deeds with the Book of Allah (Quran) and the practice (*Sunnat*) of Prophet[SLM]." Further, the Imam[AS] said, "Our religion is the Book of Allah and the emulation of Prophet[SLM]." Hence, it is imperative that our principles and beliefs should be in accordance with the Quran and the *Sunnat.*

There is no harm if any of our precept is in consonance with none of the Imams [of *mazhabs*] and others, when there is conformity with the Book [Quran] and *Sunnat.* Generally, the eye falls on the fact that we have such and such a belief about Hazrat Syed Muhammad[AS] of Jaunpur, but what really needs to be seen is the infirmities (*'illat*), if any, in our beliefs. Since the *zath* of Hazrat Syed Muhammad[AS] of Jaunpur is the Mahdi Al-Mau'ood, we are bound by the same beliefs that would be related to Mahdi al-Mau'ood. And a more important point is that by accepting Hazrat Syed Muhammad[AS] as Imam Mahdi al-Mau'ood our conformity with the Book and *Sunnat* has not been adversely affected. The people from among the contemporary *ulama* and *Mashayakheen*, who swore fealty to the Imam[AS], also strongly felt this specialty of his. Allamah Muntajibuddin Junairy[RZ] has written a book in Arabic proving the veracity of the claim of Hazrat Syed Muhammad[AS] of Jaunpur to be Mahdi. Its title is *Makhzan-ud-Dalail* (The Treasury of Arguments). We would like to reproduce a small piece from its preface here. This shows that the *ulama* had not overlooked the importance of the Book and *Sunnat.* The said piece states,

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[1] *Khair-al-Qurun* means the period between ten to 120 years after the demise of Prophet[SLM]; it also means the companions of the Prophet[SLM], and their companions; Allah may be pleased with them all.

> "I thought of a short and comprehensive compilation so that a satisfactory solution could be found to the difficulties in their hearts caused by their being misguided. This compilation guides the prudent to a straight path (*Sirat-e-Mustaqim*), the life of the other world and religion. Hence, I started writing this book after supplicating with humility and in a state of lamenting. I also supplicate the Generous Bestower Most High [God] to make me remain in conformity with the *Ahl-e-Sunnat-wal-Jamaat* and keep my heart steadfast on every word that comes from my mouth or pen and what Allah wills. He is powerful to answer my prayers to the fullest."

The truth is that Imam Mahdi[AS] presented the Book and *Sunnat* of Prophet Muhammad[SLM] in proving the veracity of his claim of being the Mahdi with a challenge. Even today, centuries later, the Mahdavis are able to present the veracity of their *Mahdaviat* by proving their conformity with the Book and *Sunnat* of the Prophet[SLM]. The Mahdavis have not compiled their separate books on *Hadis, Fiqh* and *Kalam*. Hence, the bases of their argument are the same books, which the eminent writers of the *Ahl-e-Sunnat* have compiled and which are reliable among them.

Since we consider Hazrat Syed Muhammad[AS] of Jaunpur, by virtue of his being the Mahdi-e-Mau'ood, *Khalifatulla, Masoom-anil-Khata*, as the final argument, we believe that every order of the Imam[AS] is in conformity of the Book and *Sunnat* and, in the utmost glory of that belief, we accept it without demanding any further argument or proof.

In the present circumstances, a study of the criticism against the 'precept of the *Mahdaviat*' and the 'Mahdavia Religion' shows that the sources of most of the critics are the thoughts of Ibn Khaldun regarding the advent of Mahdi. The reason why people who dare to criticize the Mahdavia Religion is their study of a book, *Hadiya-e-Mahdavia* by Zaman Khan Shahjahanpuri. We have already dealt with the point of view of Ibn Khaldun in the foregoing pages and

that is enough. The answers to *Hadiya-e-Mahdavia* too have been given. *Khatm-ul-Huda, Subl-us-Sawa* by Maulana Syed Shah Muhammad Sahib[RA], which was completed in 1289 AH and was published from Bangalore in 1291 AH. A copy of it is available in the Hyderabad State Library (*Kutub-Khana-e-Asafia*, Hyderabad---*Kalam, Urdu*, No. 806). *Kohl-al-Jawahar* was written by Hazrat Maulana Syed Nusrat Sahib[RA] and was completed in 1290 AH. One of its volumes has already been published recently.[1] The author of *Hadiya-e-Mahdavia*, who died in 1292 AD, had read both these books. Besides, the tracts of Hazrat Maulana Syed Esa[RA] alias Alam Miyan too were published in those days. Further, we have briefly discussed some of the criticisms of *Hadiya-e-Mahdavia* too in *Tauzihat*. This will unveil the truth. Apart from this, the attitude of the author of *Hadiya-e-Mahdavia* is of satire, criticism, derision, making false allegations, defaming and using harsh and uncivilized expressions etc., with the result any man of reason comes to the conclusion that, though the book contains some references from the books of the Mahdavis, it is not reliable, because hostility and malice is obvious from the style of the author. Hence, the writing of the hostile authors cannot be used to allege any person or group of persons without going into the details of the veracity of their writings. The people, who overlook this accepted principle or whose intention is to make allegations for the sake of making allegations, take advantage of this book, *Hadiya-e-Mahdavia*, or any other books based on it. But this is against the principles of justice and fair play. One of the principles of argument is that one uses the accepted facts, data and bases of the opponent to prove one's point. But this does not make it imperative that one should accept all the accepted principles of the arguer. Hence, we have used some of the passages of the non-Mahdavi writers and in some

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[1] The Urdu book, *Naqliat Miyan Abdur Rashid and Tauzihat*, which is now being translated into English, was published in 1369 AH. The first volume of *Kohl-al-Jawahar* was first printed in 1368 AH (1949 AD) and reprinted recently. Its second volume was printed in 1379 AH (1957 AD). Its third volume is a manuscript and yet to be published. --- Syed Ziaullah, translator. September 9, 2003.

places we have quoted a few couplets from the poems of Iqbal, a famous scholar, thinker and poet of the modern age, because he has used and admitted to have used the thoughts and words from Quran and those from the *masnavi* of Maulana Rum[RA]. **Couplets:** *Do not get entangled in my verses, / If you are a seeker in the path of certainty. / My writings are in your eye, / (but) in my yes is the Quran, the manifest.*

I have lived for a long time among the western scholars. I was very inquisitive. I did not find a single person who was of an eminent stature spiritually [In other words, the westerners are devoid of spirituality. — Maulana Rum.

We are accustomed to the perceived and the buyers at the beach. But Rumi is an ocean full of tumult, upheaval and mysteries. — Iqbal.

If you cannot find the companionship of a *murshid* [preceptor], Make Pir-e-Rumi your *murshid* [that is, study the *Mathnavi* of Maulana Rum]. Maybe, you will get the passion and heart burning needed [for the understanding of the spirituality].

Whoever achieves the benefits from the sayings of the Quran, *Hadis* and the saints, his own sayings will conform to the Mahdavia Religion. In short, there are many precedents of this principle in the books pertaining to the proof. Imam Mahdi[AS] has himself repeated many *dohey* [couplets]. To use the writings of the *Ulama* and scholars, who are reliable and accepted among the non-Mahdavis, is an attractive proposition and should certainly be thought over.

The passage in ***Tauzihat***, related to a parable follows the text of that parable with its number.[1] We have tried to the extent possible

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[1] In this English Version of *Tauzihat,* the text of the parables is given in translation for the ready reference of the reader. —Fakir Syed Ziaullah Yadullahi, the translator.

to explain every precept with clarity. However, sincere and respected scholars can draw our attention to any matters, which need revision. We will happily welcome such sincere efforts and will make necessary amends at the time of publishing the next edition. The non-Mahdavis, who have some real doubts and want to get them clarified, too may contact us. We will address their queries and will try to solve their difficulties as far as is possible.

As we have stated earlier also, we could not explicate all the parables in this book; otherwise, the book would have become voluminous and printing and publishing it would have become difficult and the work of printing would not have been satisfactorily completed. Hence, we have compiled a particular portion of the explications of the parables. Allah willing, soon the complete explications too would be in the hands of the community. *Wa ma taufiqi illa Billahil ali-al-Azeem.*

(Hazrat) Faqir Abu Sayeed Syed Mahmood.

***In the name of Allah, the Beneficent, the Merciful***

# *TAUZIHAT* [EXPLICATIONS]

## Accuracy of Parables

*Parables 1, 2, 265:*

**1.** Imam Mahdi[AS] has said. "If a person reports a *naql* (parable) and it is in conformity to the word of Allah, it is my *naql*. It is not my *naql* if it does not conform to the word of Allah. Or (you may understand that) the person reporting was not attentive because of which the error has occurred."

**2.** Further Imam Mahdi[AS] has said that the *hadis* (Traditions of Prophet[SLM]) which is not in consonance with (the word and deed) of the *zath* (nature and essence) of this servant (of Allah) is not correct."

**265.** It is narrated that in Khorasan, the people, who debated on the basis of the traditions of Prophet Muhammad[SLM], would tell Imam Mahdi[AS], "Miranji! The signs of Imam Mahdi[AS] described in the traditions are not found in your eminence (*Khondkar*)." The Imam[AS] said, "There is great disagreement between the Traditions and it is difficult to separate *sahih* (correct) from *saqim* (incorrect). Only the tradition, which is in conformity with the Book of Allah (Quran) and the state of this servant (*banda*), is correct, as Prophet Muhammad[SLM] has said, "There would be an abundance of Traditions after me.

> Compare them with the Book of Allah Most High (Quran). Accept them, if they are in conformity: otherwise, give them up."

History of Islam is witness to the fact that the Traditions (*Ahadis*) were compiled a long time after the demise of Prophet Muhammad^SLM^. The principles of *Hadis* and the principles of *Rijal*,[1] laid down to examine the narratives, show that mostly the narrators or reporters were kept in sight in fixing the norms for the correctness of the Traditions, although, in addition to the extracted principles, a situation is possible where a person, though unreliable and immersed in sin, was speaking what he had seen or heard the Prophet^SLM^ doing or saying.

Obviously, though the narrator is truthful in what he is saying, but despite this, his statement is not considered to be authentic on the basis of the extracted principles, and this is correct on the basis of the principles of reasoning, because the *Muhaddisin*[2] do not know the invisible or transcendental. And when the final reliable source (that is, the Prophet^SLM^) vanished from this world, those were the only practical principles, which the *Muhiddisin* adopted.

But if these Traditions were not considered to be authentic because the narrators were not reliable and they could not be used for extracting precepts because they (the Traditions) were weak, but if in reality they were true, then it is possible to affirm or confirm (*tasdiq*) the truth of those traditions after the advent of Imam Mahdi^AS^.

This is because Imam Mahdi^AS^ is *ma'soom-anil-Khata.*[3] Prophet Muhammad^SLM^ has said, "He will follow in my footsteps and will not err," in favour of the Imam^AS^. The Imam^AS^'s every word and

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1 Men of distinction who reported or narrated the Traditions of Prophet Muhammad^SLM^.
2 Representatives of the science of the study of *Hadis* (Prophet's Traditions).
3 It means *free from erring.*

deed is subject to the direct teachings (*ta'leem*) from Allah. If any narrative (*rivayat*) conforms to any word or deed of the Imam[AS], it will achieve the rank of correctness and reliability (*siqahat*), even if the *muhaddisin* had in their time rejected it on the basis of their extracted principles. Even though the narrator is unreliable to any extent, if the narrative does not go against the Quran, and conforms to the word and deed of the Imam[AS] after his advent, the correctness of the narrative will certainly become acceptable. It is for this reason that Imam Mahdi[AS] has said:

> "There is great contradiction in the Traditions and it is difficult to separate the *sahih* (correct) from the *saqim* (incorrect). Only the Tradition, which conforms to the Book of Allah (Quran) and the state (*hal*) of this servant (*banda*), is correct, as Prophet Muhammad[SLM] has said, 'There would be an abundance of the Traditions after me. Compare them with the Book of Allah Most High (Quran). Accept them, if they are in conformity with it. Otherwise, give them up.'"

From this observation it is obvious that the present reported Traditions (of the Prophet[SLM]) would be in conformity with a proved word or deed of Imam Mahdi[AS]. There is no question if they conform to the word or deed of the Imam[AS]. In case, the traditions do not conform to the word and deed of the Imam[AS], our beliefs and deeds will be according to the word and deed of the Imam[AS], because our belief is that which, Bandagi Miyan Syed Khundmir[RZ] has stated in his tract, *Ba'z-al-Ayat*: "Imam Mahdi[AS] follows Prophet Muhammad[SLM] in *Shariat*, in his call (*dawat*) and in his state (*ahwal*) and sayings (on the basis of) direct revelation (*wahi*) from Allah. People, other than Imam Mahdi[AS], follow the Prophet[SLM] on the basis of reported Traditions (*Ahadis*)." Hence, if the word and deed of Imam Mahdi[AS] is proved, it should be deemed that it was the word and deed of the Prophet[SLM] too.

We have already quoted Imam Abdul Wahab She'rani's sayings, which include the following passage:

> "Imam Mahdi[AS] will explain such of the commandments which will be in perfect conformity with the *Shariat* of Prophet Muhammad[SLM], in such a way that even if the Prophet[SLM] were present, he too would confirm the veracity of the commandments of Imam Mahdi[AS]."

And *Bahr-ul-Uloom Malikul-ulUlama* Abdul Ali writes in his book, *Fawatih-ar-Rahmut Sharah-e-Musallam-as-Subut,*

> "The saying of Imam Mahdi[AS] is proof (*hujjat*) and he who contradicts it would be at fault."

## Proof of Mahdiat

### Parable 3

**3.** Imam Mahdi[AS] has recited this Quranic Verse in proof of his *Mahdiat* (Mahdi-ship): Allah says, "*Is he (to be counted equal to them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning him. Lo! He is the Truth from thy Lord; but most of mankind believe not."*[1] The Imam[AS] said in *tafsir* (elucidation) of the Verse, "I am listening directly from Allah Most High that this Verse is in my favour. 'The *man* in *A-faman-kaana* means you. And *Bayyi-na* means the emulation, in word, deed and condition, of the *vilayat* (sainthood) of Hazrat Muhammad Mustafa[SLM], which is particularly associated with his *zath* (nature, essence). *Shaa-hidum* means Quran and Torah. *Ulaaa-'ika* refers to the emulating groups (*ummah*) of followers. *Bihii* in both places means the Imam[AS].'"

[1] Quran, S. 11: 17

The Traditions of Prophet[SLM] that conform with the Quran are of a very high grade. As such it deserves great attention that the number of traditions about the advent of Imam Mahdi[AS] is very large. There is some controversy, however, about his signs and the place of his birth. But there is unanimity about his advent. Hence, the scholars of the yore have made it a part of the beliefs (*a'tiqadiat*) and they have accepted the constancy and frequency (*tawatur*) of the meaning of these Traditions. How can such a glorious precept being omitted in Quran be true or correct, when Allah has said about the Quran, "*…There is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered) but is (inscribed) in a Record clear (to those who can read).*[1]

A large number of scholars did not focus their attention on conforming these Traditions to the Quran. One of the reasons for this lapse could be that they thought the constancy of meaning in the Traditions about the Imam Mahdi[AS] was enough, and, in fact, that was enough. Hafiz Ibn Hajar 'Asqalani[RA] has said,

> "In the Traditions of constancy, the *rijal*[2] are not discussed, because they (the Traditions) are reliable and certain, even if they are reported or narrated even by sinners or infidels (*kafirs*)."

Despite this, conforming these Traditions to the Quran makes it easy to find out which of the Quranic Verses they explain (*tafsir*). But in the books written by those commentators and researchers who have focused their attention on this point, we find the mention of Imam Mahdi[AS] in their expositions of certain Quranic Verses. In fact, according to the Quranic Verse, "*Thereafter the responsibility is Ours to let its meaning be clear (to everyone),*[3] the discharging of this responsibility was destined for the Imam[AS]. Hence, the intelligence of many of the scholars was deficient. Happily, Allah

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[1] Quran, S. 6: 59 AYA.
[2] *Rijal* means those persons who have reported or narrated the Traditions.
[3] Quran, S. 75: 19 SAL.

imparted the knowledge about these Quranic Verses, in which there are indications about the Imam[AS], through Imam Syed Muhammad[AS] of Jaunpur himself. We have already discussed why the word, *Mahdi*, does not occur[1] in Quran. In short, one of the Quranic Verses, in which there is an indication about Imam Mahdi[AS], is explained in Parable 3. Imam Mahdi[AS] offered this Quranic Verse[2] in proof of his being Imam Mahdi[AS], by the command of Allah, and said: "I am listening directly from Allah Most High that this Verse in my favour. (Allah says) 'The *man* in *A-faman kaana* means you. And *Bayyi-na* means the following, in word, deed and condition (*hal*) of the *vilayat* (sainthood) of Prophet Muhammad Mustafa[SLM], which is particularly associated with his *zath* (nature, essence). *Shaa-hidum* means Quran and Torah. *Ulaaa-'ika* refers to the emulating groups (*ummah)* of followers. *Bihii* in both places means the Imam[AS].'"

The details of this abstract are that the word, *man*, in *A-faman kaana*, refers to one person, Mahdi al-Mau'ood Khalifathullah[AS]. The following are the arguments to prove it:

(1) The pronouns used in relation to this Arabic word, *man*, are singular, like *mir-Rabbi-hii*, *yat-luuhu*, *minhu* etc. But in a previous Verse in Quran, *Man-kaana yurii-dul-Hayaatad-Dunya…*(to the end of the text),[3] the word, *man*, is general and the pronouns used in relation to it are all in plural, like *nu-waffi 'ilay-him 'a'-maala-hum, laa-yub-kha-suun* etc.

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[1] See *Glimpses*, page 18 (Introduction to the *Tauzihat*).

[2] Quran, S. 11: 17 MMP. This Verse in English translation reads: "*Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! It is the Truth from thy Lord; but most of mankind believe not*."

[3] Quran, S. 11: 15 SAL. Its English translation reads: "*To those who choose the life of the present with all its false glamour, Our way is to deal out in full measure in this very world what they deserve for their deeds, and they shall not in the least be deprived of what they merited.*"

(2) *Man* has to be *Sahib-e-Bayyana* and this attribute is particular to a Vice-Regent of Allah. If one were to take *man* to mean common believers, it would become necessary to allow all the believers to have the attributes of prophet-hood and the vice-regency of Allah in them. It is for this reason that the *ayaat* and *bayyinat* (verses and clear proof) have been used in Quran only in respect of issues, which are beyond the pale of human power, whether they are related to the issues of the prophets or they are an argument in favour of their prophet-hood, or they are a proof of the special Divine Power (*qudrat-e-Ilahia*). The *ayaat* and *bayyinat* have also been applied to both of these, because in both situations the application of the *ayaat* and *bayyinat* is related to the Divine Power. It is for this reason that the disavowal of the *ayaat* and *bayyinat* necessitates the disavowal of the Divine Power. Allah has said, "*None but disbelievers deny the Revelations of Allah: let not their outward prosperity in the land deceive thee.*"[1] However, it appears at the first glance that the word *bayyina* has been used for the common believers (*mumins*) at one place in Quran. But, in reality, there too it has been used for the Prophet[SLM]. Allah says, "*…that he who perished (on that day) might perish by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof (of His sovereignty).*"[2] This Quranic Verse relates the battle of Badr. The victory, the Prophet[SLM] won on this battlefield, materially manifests the divine help, because the army with the Prophet[SLM] was a small force, while the force on the other side was large fully equipped with the contemporary arms and ammunition. Secondly, the Prophet[SLM]'s army was at a lower level, while that of the enemy was at a higher level on the battlefield. Thirdly, the Prophet's army was stationed on a level surface of sand. From the strategic standpoint, all the three factors were very hazardous for

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1 Quran, S. 40: 4 SAL

2 Quran, S. 8: 42 MMP The footnote in the Urdu Version means, "The opposing group was deployed on solid ground."

the Prophet[SLM].[1] Despite all this, the Prophet[SLM] won the battle. This was extraordinarily glorious. Hence, the Quran mentions this battle as a marvel (*i'jaz*). And in this Verse, Allah has given glad tidings to the group of the Prophet[SLM] that he who was martyred in the war was martyred with clear proof (*bayyina*) and he who survived, survived by a clear proof (*bayyina*).

This is so because the Battle of Badr is a grand miracle (*mu'jiza*), which was particularly associated with the Prophet[SLM]. Had the Prophet[SLM] not been on the battlefield, the battle could have ended otherwise. Or, the battle would never have taken place. The Prophet[SLM] had been informed in a dream that the enemy's forces were small and weak. He had shared this information with his companions. He also interpreted this dream to mean that the enemy would be defeated. The companions (Allah may be pleased with them all) rejoiced and willingly, devotedly and enthusiastically participated in the war. Allah says in Quran, "*When Allah showed them unto thee (O Muhammad) in thy dream, as few in number, and if He had shown them to thee as many, ye (Muslims) would have faltered and would have quarreled over the affair. But Allah saved (you). Lo! He knoweth what is in the breasts (of men).*[2] And when you came face to face with the enemy, Allah made (their numbers) small in your eyes. This explication too shows that even here the word, *bayyina*, in reality refers to the *zath* of Prophet[SLM] alone.

In short, both the words, *ayaat* and *bayyinat*, are so comprehensive that they encompass all the ordinary and special state, observations, usual deeds, habits and unusual habits of the Prophet-hood. The *imams* of the science of Traditions have interpreted all these as the proof of Prophet-hood and Vice-Regency of Allah. And in the parlance of the *mutakallimin* (Muslim theologians), the

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[1] The fourth point was that water was away from him [the Prophet[SLM]] and closer to the other group

[2] Quran, S. 8: 43 MMP.

*ayaat* and *bayyinat* are called miracles. From here, the humankind becomes divided in two groups, the believers (*mumin*) and the non-believers (*kafirs*). Allah says, "*Those who reject (Truth), among the people of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence…*" [1]

In his exegesis of the Quranic story of Hazrat *Noah*, Imam Fakhruddin Razi[RA] writes,

> "For the reason of the knowledge (*ma'arifat*) of the *zath* and *sifat* (attributes) and *ma-yajb*, *ma-yamtana' and ma-yajuz 'ilah*, one should be a *bayyinah* (clear evidence) from his Lord (*Rab).*"

The knowledge of the *zath* and *sifat* (of Allah) is not possible without the Luminosity of Sainthood (*Nur-e-Vilayat*). The Vice-Regents of Allah acquire the bounty (*Faiz*) from Allah and convey it to the creatures (*makhluq*). It is for this reason that it is an accepted matter that every prophet first achieves Sainthood, as the moon needs to achieve the luminosity of the sun (to reflect it). Similarly, for the prophet-hood and Vice-Regency (of Allah), the Luminosity of Sainthood is necessary. The sainthood is allegorised as sun and the prophet-hood as the moon[2]

The late Hazrat Syed Mahmood Sahib Maulvi Fazil has argued in his book, *Sharah-e-Maktub-e-Multani*, on the point. The following is a summary of his arguments: "The difference between the other saints and Imam Mahdi[AS] is that ordinary saints get their sainthood through the medium of Prophets, but since the sainthood of Imam Mahdi[AS] is the sainthood of Prophet Muhammad[SLM], it is associated directly with the *zath* of Allah Most High. Hence, the Quranic

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1 Quran, S. 98: 1 AYA

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Verse says: "*'Alaa Bayyi-na-tim-mir-Rabbi-hii* (relieth on a clear proof from his Lord).[1]

Hazrat Shah Qasim Mujtahid-e-Giroh[RA] writes:

> "*A-faman-kaana 'alaa Bayyi-na-tim–mir-Rabbi-hii* (the person who is, without any medium, on the Sainthood of Prophet Muhammad[SLM] from his Lord)."[2]

In the exegesis of the Quranic Verse: "*Wa-laakin-ja'alnaahu Nuuran* (But we have ordained it to function as a light)," he says:

> "We have treated it as light, which is bright and brightens (other things), and you have seen, known and perceived everything from the same light (*nur*). And that *nur* is named from all names, owns all the attributes and is pure, without defect and unique among all things. There was no existence of anybody before it; there was none and there will be none."[3]

In another tract, he writes:

> "As Allah is everlasting, the sainthood of Imam Mahdi[AS] too is everlasting, because the Mahdi is the special light (*nur*) of the sainthood of Prophet Muhammad[SLM] and the *zath* of Allah. He is always there and will remain there forever. The *naql* of Bandagi Miyan (Syed Khundmir[RZ]) has been quoted above that the sainthood of the Prophet[SLM] is the same as it was before. It is proved that *Vilayat* will never terminate because the *Vilayat-e-Mustafa*[SLM] is the special light of the *zath* of Allah; it was there and will continue to be there. It is for this reason that Prophet[SLM] has said, "I was a Prophet when Adam[AS] was between clay and water."[4]

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1 Quran, S. 11: 17 MMP.
2 *Majma'-al-Aayaat.*
3 *Majma'-al-Aayaat.*
4 *Dalil-al-Adl-wal-Fazl.*

Hazrat Jami[RA] writes:

> "*Vilayat* will never terminate because it is eternal, everlasting, perpetual and permanent and its perfect manifestation is the Seal of Sainthood."

The author of *Matla Khusus-ul-Kalam Sharah-e-Fusus-al-Hikam* writes:

> "*Vilayat* is an attribute of Allah. Hence, Allah has called himself '*Vali-al-Hameed*' and the *vali* of *muminin.* Hence, that *vilayat* does not terminate from *azl* (sempiternity) to *abd* (eternity) and it is impossible for any prophet to reach the Presence of Allah without *Vilayat.* And the same is the immanence (*batin*) of Prophet-hood. And this rank, by virtue of the comprehensiveness of the *Ism-e-Azam* (great name of God) is for the Seal of Prophet-hood, and in the capacity of being his witness (*shuhud*), for the Seal of Sainthood (*Vilayat*)."

In the explication of the *Hadis,* 'I was a Prophet when Adam was between clay and water,' Sheikh Muhaiyuddin Ibn-e-Arabi[RA] writes:

> "Every prophet other than Prophet Muhammad[SLM] becomes a prophet at his advent as such. In the same way, the Seal of Sainthood too was a *Vali* when Adam was between clay and water. All *valis,* other than him, became *valis* when they achieved the requirements of *Vilayat*."[1]

This shows that the specialties of *Vilayat*, Hazrat Shah Qasim Mujtahid-e-Giroh[RA] has explained, are not confined to the Mahdavis alone, but they are found in the writings of the eminent scholars of the *Ahl-e-Sunnat*. Hence, the claim of the author of the *Hadiya-e-Mahdavia*, that this is particularity of the Mahdavis, is wrong. In short, whatever has been said about the particularities of *Vilayat*, is enough, because, the human capacity to talk is incapable

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[1] Excerpted from *Shawahid-al-Wilayat.*

to explain it fully. Hence, it is not necessary to delve on the subject anymore. In short *bayyina* purports to mean the *Vilayat-e-Mustafa* (Sainthood of Prophet Muhammad[SLM]).

The commentators of Quran have interpreted the word, *bayyina,* in many ways: *al-burhan* (argument), *al-Wazih min-Allah* (obvious from Allah), *Haqiqat-e-Deen-e-Islam* (Reality of the Religion of Islam), *Dalil-e-Aql* (Rational Argument), *Yaqin* (Certainty) or *Nur-e-Vilayat* (Light of Sainthood). But in the books of Mahdavis, the word, *bayyina* has been explained (*tafsir*) as the emulation of the *Vilayat-e-Muhammadia*. This indeed is the root of all the expressions mentioned above. Besides, these commentators too accept the Imam Mahdi[AS]'s being the *Sahib-e-Vilayat*, even though they doubt his being Mahdi al-Mau'ood[AS]. Some of their testimonies (*shawahid*) are as under:

> "There is no objection in the majesty, perfection, devotion, worship and sainthood of Mir Syed Muhammad of Jaunpur."[1]
>
> "Mir Syed Muhammad *Qaddasa-Sirrahul-Aziz* (May Allah sanctify his Secrets) was among the great saints and he had claimed to be Imam Mahdi[AS]."[2]

"(He) sent word to the Sheikh-al-Islam, 'This man is one of the signs among the signs of Allah, and the knowledge we have acquired over the years has no value before him."[3] Take note of the words, '*a sign among the signs of Allah*', prove that the Imam[AS] was the *Sahib-e-Bayina* and his is the *Vilayat-e-Muqaiyyada-Muhammadiah* and his emulation is perfect. It is for this reason that Hazrat Prophet Muhammad[SLM] said, "He will follow in my footsteps and will not err." Every believer (*mumin*) cannot possibly perfectly emulate the Prophet[SLM] in word, deed and state (*qaulan, fe'lan* and *halan*). This can be done only by a person who is free

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[1] *Nijat-ar-Rashid,* by Abdul Qadir Badauni.
[2] *Muntakhib-at-Tawarikh,* by Abdul Qadir Badauni.
[3] *Nijat-ar-Rashid,* by Abdul Qadir Badauni.

from erring and who has been accorded the position (*mansab*) of the Vice-Regent of Allah (*Khalifatullah*). It is for this that Bandagi Miyan Syed Khundmir[RZ] has said, "If we are asked, 'What does it mean when it is said that the Imam Mahdi[AS] would be perfect in his emulation of the Prophet[SLM]?', we would say that 'Imam Mahdi[AS] would emulate the Prophet[SLM] in the commandments of *Shariat*, call (to the people) towards Allah and his word and state (*hal*) in accordance with the direct revelation from Allah. All people, other than the Imam[AS], emulate the prophet after hearing the Traditions (*ahadis*).'" In short, being the *Sahib-e-Bayyina* is an important essentiality of the Vice-Regency of Allah. Hence, the Arabic word, *man,* in the Quranic Verse, cited above, is essentially for the Vice-Regent of Allah.

(3) In the word, *yat-luuhu,*[1] the pronoun, *hu*, refers to *man.* According to the authentic parables, the word, *Shaahid*, refers to Quran. Hazrat Bandagi Miyan Syed Khundmir[RZ] and other virtuous elders of the yore too have interpreted it as Quran.

(4) The phrase, *ulaaa-ika yumi-nuuna bih,* too refers to the phrase, *A-faman*. The word, *ulaaa-ika,* refers to the omitted and implied meaning. This is explained in the book, *Naqliat-e-Miyan Abdur Rashid*[RZ], as the followers (*Ummah*) who emulate. In other words, during the era of the advent of Imam Mahdi[AS], all those people, who are divided into sects or clans and, among them, those who are destined to Faith (*iman*), will repose faith in *man* (that is, Imam Mahdi[AS]). And the part of the Verse, *Wa manyyak-fur bihii minal 'Ahzaabi fannaru maw-'iduh,* proves the foregoing exegesis. From among the *Ahzaab* or the sects, whoever disavows the *man* [that is, Hazrat Imam Mahdi[AS]], *his* appointed place is the Fire. In this

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[1] In Quran, S. 11: 17 MMP. The word, *Yat-luuhu,* occurs in the Arabic text of the Quranic Verse. The transliteration of the Arabic Verse of the Quran is as follows: " *A-faman-kaana 'alaa Bayyi-na-tim-mir-Rabbi-hii wa yat-luuhu Shaa-hidum-mmin-hu wa min-qab-lihi Kitaabu Muusaa 'ima-manwwa rahmah? Ulaaa-ika yu'mi-nuu-na bih. Wa manyyak-fur bihii minal 'Ahzaabi fannaru maw-'iduh. Falaa taku fii mir-yatim-minh; innahul-Haqqu mir-Rabbika wa laakinna 'aksarran-naasi laa yu'minuun !*"

Verse, the word, *ahzaab* is the guide to find out the *musharun-ilaih* of the word, *Ulaaa-ika*. And the *musharun-ilaih* of *Ulaaa-ika* could also be found in the word, *qaum* (people) in the Verse, "*O ye who believe! Whoso of you becommeth a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him….*"[1] Hazrat Bandagi Miyan Syed Khundmir[RZ] says, "When Imam Mahdi[AS] has such proof in himself and the Quran is in his favour and is giving evidence on (the truth of his word and deed) and the people, about whom Allah has said, '*a people whom He loveth and who love Him*,' has affirmed and confirmed the Mahdi[AS], there is no need for any other evidence."

Be that as it may, it is already proved that '*Ittiba'-e-Umam*' is the *musharun ilaih* of '*Ulaaa-ika*.' In short, from '*Ulaaa-ika yu'mi-nuu-na bih'*, the *zath* of *man* becomes a part of the *imaniyat* (faith). According to the religion of Islam, there is no person, except Imam Mahdi[AS] and Prophet Esa[AS], in whom one has to repose Faith (*iman*) after Prophet Muhammad[SLM]. This specialty too is an important facet of the *man* being the Vice-Regent of Allah.

In the phrase, "*Wa manyyak-fur bihii minal-'Ah-zaabi fannaru maw-iduh*, the word, *bihii*, refers to *"'A-faman-kaana*." Decreeing of the disavowal of the *man* as *kufr* and making its retribution the Fire of Hell is the clear proof of the *man* being the Vice-Regent of Allah.

In the phrase, *Falaa taku fii mir-ya-tim-minh*, the word, *minh*, also refers to the phrase, "*'A-faman-kaana*." Some of the commentators of Quran have said that the *man* here refers to Prophet Muhammad[SLM]. The flaw in this argument become clear here as the Prophet[SLM] himself is addressed here and *minh* refers to *'Afaman-kaana*. In that case, the meaning of the Verse would be, *(O Muhammad) do not doubt in respect of this* man *(Muhammad)*. The flaw in this meaning does not deserve an explanation.

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[1] Quran, S. 5: 54 MMP, 57 AYA. The transliteration of the Quranic Verse is "…*Fa-sawfa yatilaahu bi-qawminy-yu-hibbu-hum wa yuhi-bnahuu…*".

Some other commentators of Quran have taken *Shaahid* to mean Quran and affirmed that *fiimir-ya-tim-minh* refers to *Shaahid*, while others have said that *fannaaru maw-'iduh* is referred to in *minh*. In both these situations, it becomes necessary for Prophet Muhammad[SLM] to doubt the Quran or a part thereof, and this can never be correct. The Mahdavi *ulama* of the past have said that *minh* in *Falaa taku fii mir-ya-tim-minh* refers to '*A-faman-kaana*, which conforms to the exegesis of Imam Mahdi[AS]. Now the meaning is very clear that "*O Muhammad! Do not be in doubt about the Mahdi.*" This explication (*tauzih*) shows that the *man*, about whose advent Allah has assured Prophet Muhammad[SLM], there is no doubt about that *man* being special. And Allah was not content about this but goes further and says, "*Innahul-Haqqu mir-Rabbika wa laakinna aksaran-naasi la yu'minuun!*"[1] In this Verse, *Ul-Haqqu mir-Rabbika* and '*'Aksaran-naasi laa yu'minuun*" show that *man* is not common or ordinary person but one who has the exalted position of *Khalifathullah* who is to be obeyed and to be accepted as a matter of Faith.[2]

## Direct Divine Teaching

*Parables 9, 280:*

*(Urdu p39)*

**9.** Imam Mahdi[AS] has also said, "This servant would be an oppressor and slanderer (*zalim* and *muftari*) of Allah) if he studies and thinks of the meaning of Quran in seclusion and comes out and explains [*bayan*] the Quran. Whatever this servant says or

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[1] Quran, S.11: 17 MMP. The meaning of this part of the Quranic verse according to MMP is: "*Lo! It is the Truth from thy Lord; but most of mankind believe not.*" However, Hazrat Abu Sayeed Syed Mahmood[RA] elaborates it thus: "*It [his (the Imam's) advent] is the Truth, but most people will not repose Faith.*"

[2] The Arabic term for this is "*muftariz-al-ita'at-wal-iman.*"

does or reads he does it under the command or permission by Allah. Whichever Verse (of the Quran) is shown, he reads and he explains it as instructed by Allah. I am taught afresh by Allah every day. This is the situation this servant is in."

**280.** It is narrated that Shaikh Danial[RZ] was a perfect man. He used to meet Hazrat Khwaja Khizr[AS] every Friday. Miyan Syed Ahmad was the brother of Hazrat Miran Syed Muhammad[AS]. He used to remain in the company of Shaikh Danial[RZ]. He told Shaikh Danial[RZ] one day, "It is not fair that you meet Khwaja Khizr[AS] and I should be sitting aloof. Fulfill the right of company. Introduce us too to the Khwaja[AS]." Then the Shaikh[RZ] sought the permission of the Khwaja[AS]. Hazrat Khwaja[AS] said, "Tell Syed Ahmad to bring his younger brother, whose name is Syed Muhammad, so that I can hand over the things Prophet Muhammad[SLM] has given me to keep in trust and give it to him (Syed Muhammad)." On Friday, after the Friday prayers, the Shaikh[RZ] went to the Khwaja[AS] with both the Syeds. The Khwaja[AS] took Miran Syed Muhammad[AS] in his lap and made him sit on his knee. Then, he said, "Your ancestor, Hazrat Prophet Muhammad[SLM] has sent something in trust to be handed over to you. Take it." Miran Syed Muhammad[AS] said, "It is good." The Khwaja[AS] explained the remembrance of Allah with *pas-e-anfas* (synchronizing the remembrance of Allah with the inhaling and exhaling of the breath). He explained other divine secrets also. After all this, the Khwaja[AS] asked thrice, "Have you received the thing your ancestor had sent to you through me?" Miran Syed Muhammad[AS] said, "Yes. I have received it." Then the Khwaja[AS] told the Imam[AS], "Instruct everybody in *zikr* on behalf of your

> ancestor and start being a preceptor (*murshidi kijiyey*)."

Imam Mahdi[AS] has also said, "This servant would be an oppressor and slanderer (*zalim* and *muftari* of Allah) if he studies and thinks of the meaning of Quran in seclusion and comes out and explains the Quran. Whatever this servant says or does or reads he does it under the command or permission of Allah. Whichever Verse (of Quran) is shown, he reads and explains it as instructed by Allah. I am taught afresh by Allah every day. This is the situation this servant is in. ---Parable 9.

Be it known that *wahi* (revelation) through the medium (of an angel) is the specialty of Prophet-hood. But since he (Imam Mahdi[AS]) is not appointed to the position of a prophet [*Nabi*], and is placed on the position of Mahdiat and *Khalifathullah* (Vice-Regent), direct revelation is his specialty. It is for this reason that he said, "I am taught afresh by Allah every day without the medium [of an angel]."[1] While he announced the direct revelation, he also denied the revelation through the medium (of an angel). He has said, "Here the teaching is without the medium of Jibrail[AS] (Gabriel). There is no claim of (it being through) Jibrail[AS]."[2]

The person, who is to be bestowed with *wahbi* (endowed divine) knowledge, is granted holy attributes from the beginning itself. He would also be given the ability to take the entrusted burden. And the endowed knowledge that is granted to such a person is free from error and ambiguity.

The eminent (second generation) follower of the Imam[AS], Hazrat Shah Abdur Rahman[RA] has narrated a parable from the Imam[AS]'s companion Hazrat Shah Dilawar[RZ]. It quotes the Imam[AS] as saying:

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[1] *Ulimtu min-Allah bila-wasitah jadid al-yom.*

[2] *Qistas al-Mustaqim*, by Hazrat Shah Qasim Mujtahid-e-Giroh[RA].

> "Allah Most High had marvelously taught me all the four divine books at that time itself. Had I recited Torah, people would have wondered asking, 'How did you know this?' They would have said, 'Moses is reborn.' But this servant assimilated it. Had I recited Bible, people would have said, 'Jesus is reborn.' Similarly, had I recited the Psalms of David, people would have said, 'This is David.' Had I recited Quran, people would have said, 'Prophet Muhammad[SLM] has reappeared.' They would have become suspicious. By the grace of Allah, this servant assimilated all that, because Allah Most High had created me to bear the burden of the Sainthood of Prophet Muhammad[SLM]."[1]

Further, the events relating to the birth of the Imam[AS] show that from the birth itself he was endowed with divine knowledge. According to a narrative, "Hazrat Abdullah (father of the Imam[AS]) said, 'When this child was born, he was covering his private parts [of his body] with both his hands. When his body was covered with a piece of cloth, he removed his hands. Whenever the cloth was removed from his body, he would cover his body with his hands."[2] This is a strange event where the divine Power (*Qudrat*) laid the foundations of guidance and rectitude from the moment of his birth itself and imparted the astonishing practical lessons of observing and protecting the commandments of *Shariat* and afforded an opportunity to the people of insight to know what position this new-born would occupy in future, because this is one of the signs that manifest in the prophets and Vice-Regents of Allah long before they stake a claim to their position as the prophets or *Khalifathullah.* In fact, a specialty of the Seals of Prophet-hood and Sainthood is that they occupy these august positions from *azal* (sempiternity) itself. In the explanation of the *Hadis*, which quotes the Prophet[SLM] as saying, "*I was a Prophet when Adam[AS] was*

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[1] *Maulud* (Biography of Imam Mahdi[AS]), By Shah Abdur Rahman[RA].
[2] Ibid.

*between clay and water*, Hazrat Muhaiyuddin Ibn Arabi[RA] writes in his book, *Fusus-al-Hikam*,

> "Being a prophet from the Sempiternity itself is the specialty of Prophet Muhammad[SLM]. All other prophets ascended to that position when they were born (*ba'sat*). Similarly, the Seal of Sainthood (*Khatam-e-Vilayat*) was a saint when Adam[AS] was between clay and water. All other *Valis* became saints when they achieved the conditions of *Vilayat*."[1]

In short, the fact is positive that the Imam[AS] was given divine (*wahbi*) knowledge directly (without the medium of an angel). He openly announced this, when he staked his claim to Mahdiat as Allah commanded him to do, and his announcement of the direct revelation (*wahi-e-bila-wasita*) too came at the same time.

Apart from this, we find narratives, which show acquired knowledge (*kasabi ilm*) of the Imam Mahdi[AS]. In those days, learning used to begin with the *tasmia khwani*.[2] The Government of the day had honoured the Imam's father with titles and their concomitants. He, therefore, celebrated the *tasmia khwani* for the beginning of the education of his son with befitting fanfare. Although this was related to initiate the learning of the Imam[AS], the extraordinary help of divine bestowal too came his way.

It is narrated that when the time of the Imam[AS] starting his learning arrived, or, in other words, he reached the age of four years, four months and four days, Hazrat Miyan Syed Abdullah[RA] threw a party to celebrate the occasion. He also invited Hazrat Sheikh Danial[RA]. Hearing his name, the Imam[AS] said, 'Sheikh Danial[RA] is a *Syed*.[3] He should be addressed as *Shah*.' Hence, the Sheikh[RA] was invited in this name and informed, 'Today is the *maktab* (*tasmia*

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[1] *Shawahid-al-Vilayat*, by Shah Burhanuddin[RA].

[2] A ritual of reciting *Bismillah* or 'In the name of Allah' for the commencement of the education of a child.

[3] A *Syed* is a descendant of Prophet Muhammad[SLM].

*khwani*) of Miran Syed Muhammad[AS]. Please come and make him recite the *Bismillah.*' The Sheikh[RA] arrived. Miran Syed Muhammad[AS] was made to sit on a lavish seat and the Sheikh[RA] stood by it. A great number of people, including *ulama*, *fuqaha*, *atqia* and military officers, joined the party. Hazrat Khwaja Khizr[AS] too arrived. Nobody recognized him. But Miran Syed Muhammad[AS] stood up to receive him respectfully. Sheikh Danial[RA] and others wondered whom the Miran[AS] was giving respect to. The Sheikh[RA] raised his head from his contemplation (*muraqaba*) and saw that Hazrat Khizr[AS] was present. Khawja Khizr[AS] expressed his humility. Both the Sheikh[RA] and the Khwaja[AS] made the Miran[AS] sit on the seat and they themselves sat by it. Hazrat Khwaja Ilyas[AS], Hazrat Esa[AS] and Hazrat Idris[AS] too had joined the feast under the command of Allah Most High. When the time to recite the *Bismillah* arrived, Sheikh Danial[RA] requested Hazrat Khizr[AS] to make the Miran[AS] recite the scripture. Hazrat Khizr[AS] replied, "Allah has sent me as 'Our friend recites *Bismillah,*' and you make him recite *Ameen.*" Hence, Hazrat Danial[RA] made the Miran[AS] recite the *Bismillah* and Hazrat Khizr[AS] said, "*Ameen*" in a loud Voice.[1]

It is to be noted from the foregoing parable that the details about Sheikh Danial[RA] being a *Syed*, the recognition of Hazrat Khizr[AS] and giving him respect are the proof of divinely bestowed knowledge of Miran Syed Muhammad[AS]. In short, the celebration of the feast was completed with the manifest and subliminal glory and the Imam[AS] was admitted in the school of Sheikh Danial[RA]. How fortunate is the teacher who achieved the eminence of teaching the divine pupil selected by Allah Most High. "*Such is the grace of Allah that He giveth unto whom He will.*"[2] Hazrat Shah Danial[RA] was a great scholar of *Shariat* and *Tariqat* and *Sahib-e-hal* (well-informed person). He fully knew the holy existence of the Imam[AS]. It is for this reason, that whenever the Imam[AS] went to

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[1] *Maulud* (Biography of Imam Mahdi[AS]) by Hazrat Shah Abdur Rahman[RA].
[2] Quran, S. 5: 54 MMP.

the Shaikh[RA]'s school, the Shaikh[RA] would give him great respect and made him sit by his side.

It is narrated, "Whenever Imam Mahdi[AS] went to the school for learning, Hazrat Shah Danial[RA] used to receive him with great respect and make him sit by his side and urge others to give respect to the Imam[AS]. The elder brother of the Imam[AS], Hazrat Syed Ahmad[RA] felt jealous of him that Shah Danial[RA] did not respect him as much as he respected the Imam[AS]. Incidentally, one day, Hazrat Khizr[AS] came to meet Shah Danial[RA]. After his departure, Hazrat Danial[RA] asked Hazrat Syed Ahmad[RA], 'Who was the visitor?' Syed Ahmad[RA] said, 'I do not know.' Then he asked the Imam[AS] the same question. The Imam[AS] said, 'He was Khwaja Khizr[AS].' Shah Danial[RA] politely told Syed Ahmad[RA], 'Your brother is a great person. You do not know the eminence and honour Allah has given him.'"[1]

The Imam[AS] had committed to memory the whole of Quran at the age of seven years. He completed his education when he was twelve. Sheikh Danial[RA] invited all the scholars of Jaunpur. They unanimously conferred the title '*Asad-al-Ulama* (Lion among the Learned)' on the Imam[AS]. Some incidents of his student life show that his knowledge was greater than that of his teacher, Sheikh Danial[RA]. The Imam[AS] solved all those questions in his student days that the Shaikh[RA] could not solve all his life.

"While Hazrat Shah Danial[RA] taught one *ruku'* [section of a chapter of Quran], the Imam[AS] used to read one part (*juz*) of the Quran on his own, so much so that he committed to memory the whole of Quran at the age of seven years."[2]

Hazrat Maulana Shah Burhanuddin[RA] writes, "When Sheikh Danial[RA] used to teach him one part from one book, the Imam[AS] used to give a complete intrinsic value and essence of the whole

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[1] *Maulud* (Biography of Imam Mahdi[AS]), by Shah Abdur Rahman[RZ].
[2] Ibid.

book in the form of questions and answers. This would also solve all the doubts of the Shah Danial[RA]."[1]

And there is a similar parable in *Naqliat Miyan Abdur Rashid*[RZ]: Parable 280. In other words, Khwaja Khizr[AS] used to come to the school of Sheikh Daniyal[RZ] every Thursday and used to ask some questions of the Shah[RZ] as a test. When he found the Shah[RZ] was not able to solve the problem, he would ask the same question of Imam Mahdi[AS]. The Imam[AS] would solve all the problems in one answer.[2]

When the Imam[AS] reached the age of twelve, it was felt that the time had come for Hazrat Khizr[AS] to handover the trust [of Prophet Muhammad[SLM]] to its rightful beneficiary. He, therefore, told the Shah[RZ] to come to the mosque called the Khokhri Masjid on the banks of the river [on the outskirts of Jaunpur] with the Imam[AS]. The Shah[RZ] came to the appointed place with both the Imam[AS] and his brother, Syed Ahmed[RA]. Hazrat Khizr[AS] asked a few questions of the Shah[RZ], who could not answer them. The same questions were then directed to the Imam[AS], who solved the problems in one reply. The Hazrat Khizr[AS] took the Imam[AS] aside and handed over to him the trust of Prophet Muhammad[SLM] and said, "This is the conferment of the burden of the trust [*amanat*]. The meaning of the following Quranic Verse perfectly fits you, '*Verily, We offered the Trust [the Vice-Regency of Allah] to the heavens, and to the earth, and to the mountain, but they hesitated to undertake the responsibility thereof and feared to bear it. Man alone undertook to bear it, not fully aware of his limitations and thus was unfair to himself!*[3]'" Then again Hazrat Khizr[AS] said, "Allah Most High

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1 *Shawahid-al-Vilayat, by Hazrat Shah Burhanuddin[RA].*

2 As an example, we would mention one parable here. This would show how the Imam[AS] would solve all the problems with one answer. It is narrated that once someone asked the Imam[AS] about the purport of all the four heavenly books. The Imam[AS] answered the purport of the *Taurat* [Old Testament], the Psalms of David, the Bible [New Testament] and the Quran was "There is no god but Allah [*La ilaha illa Llah*]. —*Insaf Nama.*

3 Quran, S. 33: 72 SAL.

commands you to instruct [the people] in accordance with the Trust of your ancestor. I have handed over to you the Trust of *Zikr-e-Khafi*, which was with me. And this bearer of the Trust too deserves something.” Then, the Imam[AS] instructed [*talqin*] Hazrat Khizr[AS] in *Zikr-e-Khafi* [concealed remembrance of Allah]. Then the Imam[AS] and Hazrat Khizr[AS], who knew the divine secrets, joined the others. After that, Hazrat Khizr[AS] told the Shah[RZ], “This is the Promised Mhadi[AS]. I have reposed faith in the *mahdiat* of Syed Muhammad[AS]. You too repose faith and receive the instruction [*talqin*].” Then the Shah[RZ] and Syed Ahmad[RA] received the instruction. During the same period the Shah[RZ] conferred the title *Syed al-Awlia* [Leader of the Saints] on the Imam[AS]. And after that, the sainthood of the Imam[AS] began to manifest itself among the people.

These are the incidents of the period when the age of the Imam[AS] was twelve years, that is, twenty-eight years before the Imam[AS] staked his claim to his *Mahdiat*. Even after he became aware of his *Mahdiat*, he did not stake his claim for a long time till Allah commanded him with emphasis to publicly announce his claim. In short, these incidents show that the knowledge of the Imam[AS] was so great even during his student days that he could solve the problems of his teacher too and he had achieved the divinely inspired knowledge also. It was because of this that the *ulama* had given him the title of *Asad al-Ulama* [Lion among the Learned] at the age of twelve years. After this, the power of his speech and sermons, religious exercises, worship and piety made him famous as the *Syed al-Awlia* [Lord of the Saints]. Even the books of history have mentioned all this. Many of these instances have already been mentioned under many other heads.

That the Imam[AS] had knowledge superior to that of his teacher is no wonder. The story of Prophet Dawood[AS] [David] and Sulaiman[AS] [Solomon] is mentioned in Quran where Dawood[AS] accepted the decision of his son Sulaiman[AS] against that of his own, although the age of Sulaiman[AS] at that time was just eleven years, while Dawood[AS] was a full-fledged Messenger of Allah with a divine

Book. Please note the Quranic Verse: "*And when David and Solomon gave their decisions touching the dispute over some people's sheep having caused a waste in a field of others, We endorsed their decisions. So We had given Solomon a right understanding into the affair and on both of them We had bestowed insight and knowledge*…."[1] The summary of the story given in the eminent books of exegesis [*tafsir*] like the *Tafsir-e-Khazin, Tafsir-e-Kabir* and others, is that a peasant and a shepherd both came to Hazrat Dawood[AS]. The peasant complained, "The sheep of the shepherd entered my grape-field and severely damaged it." Hazrat Dawood[AS] pronounced the judgment that the sheep should be given to the peasant in place of the grape-field. Both then came to Hazrat Sulaiman[AS], who, on hearing his father's judgment, said, "Had I been the judge, I would have given a different judgment, which would have benefited both parties." The parties went to Hazrat Dawood[AS] and told him what his son had said. He called his son and asked, "What judgment would you have given?" Hazrat Sulaiman[AS] said, "I would have given the sheep to the peasant in such a way that the peasant would have benefited from the progeny, milk and wool of the sheep till the next crop of the field was ready. After that, the sheep would be given to the shepherd and the land to the peasant." Hazrat Dawood[AS] liked the judgment very much and ordered that this judgment should be implemented. Imam Fakhruddin Razi[RA] writes, "Hazrat Ibn-e-Abbas[RZ] has said that the age of Hazrat Sulaiman[AS] was eleven years when he gave this judgment."[2] Scholars have debated this question at great length. In fact, even Hazrat Dawood[AS] too did not commit a mistake. However, Allah Most High had communicated a better solution to Hazrat Sulaiman[AS]. The point to be pondered over here is that Allah Most High conveyed a better judgment to Hazrat Sulaiman[AS], who was just eleven years old than the judgment given to Hazrat Dawood[AS], who was an eminent Prophet with a Divine Book. Simultaneously, Allah also mentioned His Omnipotence too

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[1] Quran, [S. 21: 78-79 SAL]

[2] *Mafateej al-Ghaib,* also known as *Tafsir-e-Kabir,* Volume 5, page 102

by saying, "…*We had bestowed insight and knowledge….*"[1] In other words, Allah bestows insight and knowledge to everyone. This shows that Allah is powerful enough to bestow insight and knowledge [and] bestows them on every one of his Vice-regents. Similarly, when Imam Mahdi[AS] is the Vice-regent of Allah, why should his insight and knowledge not be superior to that of Shah Daniyal[RA], who is not a Vice-regent of Allah? For a holy person who is the diver of an unfathomed ocean of Divinity [like the Imam[AS]] the acquired knowledge has no significance.

The nature of the acquired [or manifest (*zahiri*)] knowledge, the Imam[AS] was associated with till the age of twelve years, too is special and important. The Imam[AS] had himself said once; "An *ummi* alone gets the *ilm-e-ladunni* [Divinely inspired knowledge] from the door of Allah Most High, whether one is a real unlettered person or not really an unlettered person [that is, one who is made an unlettered person subsequently]. This servant [that is, the Imam[AS]] earlier had manifest knowledge. He was made to forget it. It was after this, that he was brought closer to the Knowledge of Proximity [*Ilm-e-Qurb* or the Position of Mahdiship].

Be it known that this parable relates to the period subsequent to the proclamation of the Position of Mahdiship, because the Imam[AS] was born before sunrise on 14th Jamadi-al-Awwal, 847 AH, at Jaunpur, got the title of *Asad al-Ulama* at the age of twelve and started his Mahdiship at the age of forty in 887 AH. This shows that the Imam[AS] had perfected the achieving of the manifest knowledge twenty-eight years before he staked his claim to be Mahdi. He was made to forget even that [manifest knowledge]. It was after this that he was bestowed with the *Ilm-e-Qurb* or the revelation without a medium [*Wahi-e-bila-tawassut*], which is the most important specialty of the Position of Mahdiship; the time of its perfection is when the claim to the position of Mahdiship and Vice-regency is staked.

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[1] Quran [S. 21: 79 SAL].

That is the reason why the Imam[AS] did not put his achieved knowledge to any use. He wrote neither an article nor a book. But he did write, as Prophet Muhammad[SLM] had done in his time, some letters, which contain the same simple matters pertaining to invitation [towards Allah], divine insight and sermons that a Vice-regent of Allah is bound to preach. There were no literary rhetoric, sarcastic remarks or display of knowledge.

A study of the methods of guidance of all the apostles of Allah that were sent into the world shows that they did not use any book other than that of Allah. They did not write any book of their own. Prophet Muhammad[SLM] had even forbidden the recording of his Traditions or anything other than Quran because the teachings of the Vice-regents of Allah are based on the commandments of Allah and the Books of Allah, whether those books are revealed to them or to apostles sent prior to them. Similarly, the Imam[AS] too invited the people on the Book of Allah, explained its Secrets and Realities and imparted the divine teaching in a manner that their immanence was polished and the concomitants of their divine Love were perfected so that they could achieve the higher ranks of the gnosis [*ma'rifat*] of Allah Most High. Be that as it may, that the Imam[AS] did not use his achieved knowledge too is a clear proof that he was made to forget it.

The acquiring of knowledge by Imam Mahdi[AS] is one of his exalted signs, because there was a network of *khanqahs* [hospice], mosques and *madrasas* [schools] imparting religious and oriental knowledge. Hence, there was a large majority of the *ulama* and *huffaz* [experts who had committed the Quran to memory]. Each of them was a greater expert than the other. In particular, Jaunpur in those days was the center where great scholars and others had converged.

As Allah Most High had granted precedence to Hazrat Dawood[AS] among the great musicians, Musa[AS] among the conjurors, Esa[AS] among the healers and Muhammad[SLM] among the Arab orators, He had granted precedence to the Imam[AS] among the *ulama* and *huffaz*

of that period. This was the reason why the Imam[AS] achieved the *zahiri ilm* [manifest knowledge]. The intention of the Omnipotence [*qudrat*] appears to exhibit the extraordinary strength and ability by giving the Vice-regents of Allah unknown help to create a certainty of their superiority among the people. That is the reason why the Vice-regent was given superiority over the contemporary experts of perfection and thus manifested his miraculous talents. Otherwise, there was no need to make the Imam[AS] acquire [manifest] knowledge, as he was drawing the divine bounty from the Hidden Treasure of the Divinity. The acquisition of knowledge was only to show to the people the superiority of the Imam[AS]. The parable says, "After the grant of the position of Mahdiship, the Imam[AS] asked Allah, 'O Allah! When You have granted such *ilm-e-ladunni*, what was the objective in making me learn the [initial] manifest knowledge?" Allah's reply was, "For the *hujjat* [argument, proof] for the people." Please note that the word *hujjat* is giving a perfect and self-evident argument. In short, the Imam[AS] was endowed with high-ranking inspired [*wahbi*] knowledge and he exhibited it by signs, as Allah had exhibited His Omnipresence and Omnipotence, and Prophet Muhammad[SLM] had exhibited his Prophet-hood by signs and clear arguments. That was why, the Imam[AS] had, after announcing his claim to be Mahdi al-Mau'ood[AS], said, "This servant would be an oppressor and slanderer [*zalim* and *muftari* of Allah] if he studies and thinks of the meaning of Quran in seclusion, comes out and explains the Quran. Whatever this servant says or does or reads he does it under the command or permission of Allah. I am taught afresh by Allah every day…."[1] This is so because the Imam[AS] was made to forget his manifest knowledge [*ilm-e-zahiri*]. He always used to benefit from the knowledge bestowed on him directly without a medium. And there was no need for him to take any help from his thinking and books available to him those days. "Immaculate is God Who sent Hazrat Imam Mahdi al-Mau'ood[AS] to guide and show the right path and caused us to be born in the community of the lord of *karamat*

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[1] *Naqliat Miyan Abdur Rashid*[RZ], parable 9.

[wonderworks] and *fazilat* [superiority]. O Allah! Guide us and all other communities [*ummahs*] towards Faith [*iman*] and obedience [ita'at] by your Graciousness."

## Summa [Thumma]: Delay

### *Parable 10*

**10.** Hazrat Imam Mahdi al-Mau'ood[AS] has said, "Allah is commanding, 'The Quranic Verse, *Summa 'inna 'alaynaa bayaanah*[1], is in your favour and I have made you the inheritor of the special sainthood of Prophet Muhammad[SLM]. I have also granted you the perfect emulation (of the Prophet[SLM]). Whoever has recognized you, has recognized Me. Whoever did not know you, he did not know Me.'"

The author of *Hadiya-e-Mahdavia* has taken an objection by saying: "*Summa [thumma]* means delay [*taraakhi*]. It is necessary that *bayan* [explanation] should immediately follow *qirat* [recitation]. [It should] not come after the life of the Prophet Muhammad[SLM]. Hence, it is wrong to say that the meaning of *summa* will not be correct [if the event happens] during the life of the Prophet[SLM]. A delay of hundreds of years is not necessary for *summa*. Nor there is a condition that it should occur after the period of the speaker had elapsed. It means absolute delay [*mutlaq takhir*], whether it is short or long. There are a number of examples.

"[1] *Summa laa yutbi-uuna maaa anfaquu man-nanw-wa laaa aza…*[2]

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[1] Quran [S. 75:19]

[2] Quran [S. 2: 262 SAL] it means, "*and never brag of it* ***thereafter***, *nor taunt anyone…"*

"[2] *Summa 'anzala 'alaykum-mim-ba'-dil-gammi 'amanatan-nu-'assany…*[1]

"[3] *Summa ya'-tii mim-ba'di zaalika sab-un shidaa-dunyya….*[2]

"[4] *Summa lanansifan-nahuu fil-yammi nasfaa!*" [3 and 4]

The author of *Hadiya* admits that *summa* means absolute delay [*takheer-e-mutlaq*], whether it is short or long. And as he has quoted examples of short delay, there are examples of long delay too. They are:

*Summa 'inna 'alaynaa hisaabahum.*[5]

*& Summa 'innakum Yawmal-Qiyaamati tub-'asuun.*[6]

*& …Summa yumiitukum summa yuhyii-kum…*[7]

Please note that the word *summa* has been used for delay up to the Day of Resurrection. Qazi Baizawi[RA] writes, "This Verse is in justification of the delay in *bayan*."

The relationship [*rabt*] of this Verse with the passage preceding it is that as Ibn-e-'Abbas[RZ] has said, "When Hazrat Jibrail[AS] used to

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1 Quran [S. 3: 154 SAL] it means, "***Then*** *after the tribulation [Allah] caused calmness to descend upon you…"*

2 Quran [S.12: 48 SAL] it means, "***Then****, after that shall come a period of seven years of scarcity…"*

3 Quran [S. 20; 97 SAL] it means, "***Then*** *will We throw it into the sea."*

4 *Hadiya-e-Mahdavia,* by Abu Raja Muhammad Zama Khan Rampuri, Kanpur, 1287 AH, pages 108-109

5 Quran [S. 88: 26 SAL] it means, "***Then*** *it is for Us to reckon with them."*

6 Quran [S. 23: 16 SAL] it means, "***Thereafter*** *you shall be raised up on the Day of Resurrection."*

7 Quran [S. 30: 40 SAL] It means, "*In due course will He cause you to die;* ***thereafter*** *will He bring you back to life."*

recite the Quran in front of Prophet Muhammad[SLM], the latter too used to recite hastily with him so that he did not forget it. Then this Verse was revealed, "*[O Prophet!] Do not be hasty with thy tongue (in transmitting the Revelation) [and do not hastily try to memorize it], For, it rests with Us to bring together [in your heart or mind] (its various parts) and give it a form (and place it on your tongue). So when We deliver it (in the final form) [through the word of mouth of Jibrail[AS]], it is for thee to follow it in thy delivery.*"[1]

The Verse, "*Summa 'inna 'alaynaa bayanah,*"[2] comes after the Verse mentioned earlier. The fast reciting of the Prophet[SLM] was to memorize the Quran. It was not for the *bayan* of Quran. It is not necessary that this Verse be related to the preceding subject matter. And the grammatical rule is that the word *summa* is also used to separate two sentences.

There is some evidence, which shows that Imam Mahdi[AS] will deliver the *bayan* of Quran. For instance, Hazrat Esa[AS] [Jesus] has said, "We have brought down the book but Farqalit [Paraclete] will bring its *bayan*." Some people have held that the purport of Farqalit is Prophet Muhammad[SLM]. This cannot in any way be correct. For, he is the *Sahib-e-kitab*, and not the *Sahib-e-bayan.* Further, the phrase, *nahnu tataikum*, is first person plural and includes the entire community of apostles who come with a divine Book. Then *bayan* has been separated and particularly attributed to Farqalit. And after Prophet Muhammad[SLM], it is the *zath* of Imam Mahdi Khalifatullah[AS] alone to whom the *bayan-e-Quran* can be assigned. Hence, Farqalit purports to be Imam Mahdi[AS].

Hazrat Bandagi Miyan Abdul Malik Sujawandi[RA] has said that Sheikh Abdur Razaq Kashi[RA] treats the Farqalit, described by Hazrat Esa[AS], to be Muhammad Mahdi[AS].

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1 Quran [S. 75: 16-18 SAL and Hazrat Abu Sayeed[RA]]

2 Quran [S. 75: 19 SAL] it means, "***Thereafter** the responsibility is Ours to let its meaning be clear [to everyone].*"

And in the *Tafsir Mualim*, under the Quranic Verse, "*O ye who believe! Look to your own selves…"*[1] it is written,

> "The Quran was sent down. Some of its explanations were made before it was revealed. Some explanations came during the life of Prophet Muhammad[SLM]. Some more explanations were made after the Prophet[SLM]. And some explanations will come during the Last Era [*aakhri zamana*]."

That is, Imam Mahdi[AS] will make the explanations during the *bayan-e-Quran* in the Last Era.

Sheikh Muhyuddin Ibn Arabi[RA] says,

> "Prophet Muhammad[SLM] has said in relation to Mahdi that he will not err and in this attribute of infallibility [*'ismat*] he has added the Imam Mahdi[AS] to [the community] of apostles."

When the glory of the Imam[AS] is of this exalted rank, the *bayan* of Quran through him proves to be one of the needs of the religion so that the people through this source of final argument know the Quranic subjects, and the spirit of Islam is revived. Hence, as there are indications of Imam Mahdi[AS] in some of the Quranic verses, there is a reference about him in the Quranic Verse, "*Thereafter the responsibility is Ours to let its meaning be clear [to everyone].*[2] And now that Imam Mahdi[AS] has, in obedience to the divine command without a medium, said that here the purport is the *zath* of this servant [that is, the Imam[AS]], it no more remains an indication. It becomes a definite exegesis of this Verse that it is related to Imam Mahdi[AS] alone.

Among the subject matters about the Unity [of Allah], worship, transactions and stories, the basic one is the Unity of Allah Most

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[1] Quran [S. 5: 105 SAL]
[2] Quran [S, 75: 19 SAL]

High. And the teachings about *Islam, iman* and *ihsan* [beneficence, excellence] are related to the Divine Unity.

Hazrat Omar Farooq[RZ] has reported a Tradition in the book, *Mishkat*. It is a dialogue between Hazrat Jibrail[AS] and Prophet Muhammad[SLM]. [Jibrail[AS]] asks, “Inform me about Islam.” The Prophet[SLM] says, “Islam is that you testify that there is no god but Allah and Muhammad is Allah’s Messenger. Say your [daily ritual] prayers, observe fasting during [the month of] Ramazan, and, if you have the wherewithal, perform *Haj*.” Jibrail[AS] said, “You have spoken the Truth. [Now] inform me about *iman.*” The Prophet[SLM] said, “Repose faith in Allah, angels, Divine Books, His Apostles and the Destiny of good and evil.” Jibrail[AS] said, “You have spoken the Truth. [Now] inform me about *ihsan*.” The Prophet[SLM] said, “Worship Allah as if you are seeing Him and if you cannot see Him, remember that Allah is seeing you.”

Be it known that the teachings of Islam are associated with the specialties of Prophet-hood [*nabuwat*], and the teachings of *ihsan* are associated with the specialties of Sainthood [*vilayat]*. And *iman* is common to both. Prophet Muhammad[SLM] fully imparted the Quranic teachings about *iman,* Islam, worship and transactions to the people by way of *dawat* [invitation]. He also imparted the teachings of *ihsan* to some of his special companions[RZ]. It is for this reason that most of the *sufis* and researches [*muhaqqiqin*] have treated Hazrat Ali[RZ] as the founder [*mubda’*] of Sainthood. [We have dealt with the teachings pertaining to *ihsan* in our discussions on the desire for the Vision of Allah and remembrance of Allah (*talab-e-didar-e-Khuda* and *zikrullah)*. A perusal of those discussions will inform the reader about the details on *Shariat, Tariqat* and *Ihsan.*]

Since the teachings of *ihsan* are related to the specialties of *Vilayat*, the *mashiyat* [divine will or pleasure] decided to send a *muzhir* [witness] of Sainthood.

It is for this reason that Imam Mahdi[AS] quoted the Quranic Verse, "*Ar-Rahman Hath afforded the knowledge of Quran, Hath created man: Afforded him the power of speech.*"[1] In this Verse, the expression, '*Hath afforded the knowledge of Quran*', means the Prophet[SLM]. He was appointed to explain those exoteric matters of Quran that relate to Prophet-hood and Imam Mahdi[AS] explained the Quran related to Sainthood.[2]

Further the Imam[AS] said, "*Iman* [faith] is the *zath* [essence, nature] of Allah. Allah has sent me to explain all those commands that are related to the Sainthood of Muhammad[SLM] that concern Mahdi al-Mau'ood[AS].[3]

The Imam[AS] quoted the Quranic Verse, "*Nay more. It is for Us to explain it [and make it clear] ....*[4] He said, "This Verse purports to represent Imam Mahdi[AS]." In other words, Allah has held out the promise to Prophet[SLM], "[O Prophet!] Do not grieve. The will and purport of the commandments of Quran that are related to Beneficence [*Ihsan*] will not fail. In the Last Era, which is the time between revelations [*fatar-e-wahi*], Imam Mahdi[AS] will explain the meanings and commandments of the Quran related to the hearts [and minds]…."[5]

In short, this short discussion shows that in the Quranic Verse, *Summa 'inna 'alaynaa bayaanah,*[6] the indication is about the *bayan* of *Ihsan* that is related to the specialties of the Sainthood of Prophet Muhammad[SLM] and its *muzhir* [witness] is Hazrat Mahdi al-Mau'ood[AS].

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[1] Quran [S. 55: 1-4 SAL].
[2] *Naqliat Miyan Abdur Rashid[RZ]*, parable 231.
[3] *Naqliat Miyan Abdur Rashid[rz]*, parable 220.
[4] Quran [S. 75: 19 AYA].
[5] *Naqliat Miyan Abdur Rashid[RZ]*, parable 232.
[6] Quran [S. 75; 19 SAL]

## 'Real Idolatry'

Parable 11. The Imam[AS] has said, "Allah has made me know the ranks of all the prophets, saints, the faithful (males and females) and the condition of all that exists (*maujudat*) in a manner that one takes a thing in his hands and turns it over to know it perfectly well; as a goldsmith comes to know the good and bad about the gold and silver."

Because of Parable 11, the author of the book, *Hadiya-e-Mahdavia* has laid the blame of *Shirk-e-Haqiqi* [real idolatry or polytheism] on Hazrat Imam Mahdi[AS]. The author quotes Quranic Verses, "*'Innallaaha ya'-lamu gaybas-samaawaati wal-'arz.*"[1] *and* "*Ya'-lamu maa yaliju fil-'ar-zi wa maa yakhruju minhaa wa maavanzilu minas-samaaa-i wa maa'-yaruju fiihaa;*"[2] and "…*In taku misqaala habbatim-min khardalin-fatakun fii sakhratin 'aw fissamaawaati 'aw fil-arzi ya-ti bihallaah*;"[3] Then he says, "This is the attribute of Allah and in various places Allah has used it especially for Himself. [But] the Sheikh [Imam Mahdi[AS]] shares it with Him that similar unknown knowledge is available to him too."

After this, the author of *Hadiaya* quotes similar passages [as in parable 11] from *Shawahid al-Vilayat* and other books. Another parable he has quoted is, "The Sheikh [Imam Mahdi[AS]] has said in favour of his successor [*khalifa*] Hazrat Dilawar[RZ] that 'Everything from the Empyrean to the nether regions of the earth [*taht-as-sara*] is known to Dilawar[RZ] as a mustard-seed in his hand.'"

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1 Quran [S. 49: 18 SAL] it means, "*Verily, Allah knoweth the secrets of the heavens and of the earth,*"

2 Quran [S. 34: 2 SAL] it means, "*He knoweth what entereth into the earth and what cometh out of it, and what cometh down from the heaven and what riseth up to it;*"

3 Quran [S. 32: 16 SAL] it means, "*…Assuredly Allah will bring everything to light (give knowledge of everything to men), though it were of the weight even of a grain of mustard-seed and hidden in a rock or in the skies or in the earth…*"

After making some sarcastic and unsavoury remarks, the author of *Hadiya* [hereinafter called 'the critic'] says, "He [Hazrat Imam Mahdi[AS]] claimed that all that exists, including the heavens and the earth and what is between them, was like a mustard-seed or a rupee or a sovereign in his hand. Now [he claims that] the Empyrean and the mat [on the floor or *farsh*] were like a mustard-seed in the hands of his disciple [*muridin*]. But the belief of the *Ahl-e-Sunnat* is that this was a claim of the kind of real polytheism or idolatry [*shirk-e-haqiqi*]. The difference between this attribute of the knowledge of the Unseen is in Allah by virtue of His *zath* [nature], and that it is in man by virtue of its having been bestowed by Him is of no use, because Allah does not create His own attributes in man so that a man becomes, like Allah Most High, the knower of all that exists [*maujudat*], the Creator of the universe, the provider of nourishment for the animals, the guardian of the heavens or of the earth. God forbid! What difference does then remain between the Creator and the created?"[1]

There is no need to be astonished at the disgusting style of the critic, because he has used more uncivilized language at many places in his book. And this style reflects his [low] moral standards, which are the reply of the baseless allegations that he has leveled against the claimant of Mahdiship and Vice-regency of Allah, while even the non-Mahdavi writers have unanimously acclaimed the Imam[AS], at least in respect of his *vilayat*, in their books as a great saint. He has taken great pains to malign the Imam[AS] with the intention of accusing him of rudeness by distortions and untenable arguments.

In his passage mentioned above, the critic writes, "The difference between this attribute of the knowledge of the Unseen is in Allah by virtue of His *zath* [nature] and that it is in man by virtue of its

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[1] *Hadiya-e-Mahdavia*, by Abu Raja Muhammad Zaman Khan Rampuri, Kanpur, 1287 AH, page 17.

having been bestowed by Him, is of no use, because Allah does not create His own attributes in man…"

On similar grounds, Nayaz Fatehpuri, editor of *Nigar* magazine of Lucknow, too had treated the predictions based on the Traditions of Prophet Muhammad[SLM] as not worth a glance [*na-qabil-e-lihaz*]. We had published a tract in reply to it, entitled *Ilm-e-Ghaib*, in 1359 AH. In it, we had discussed the subject with convincing arguments and proved that his was an indecent mistake, which entailed the disavowal of the Quranic Verses and Traditions of the Prophet[SLM] with constancy and accuracy. The scholars of the yore and of a later period have discussed the subject threadbare. A perusal of these debates shows that the *ilm-e-ghaib* is that knowledge, which can be achieved, despite the unavailability of all the possible sources of acquiring knowledge, without a medium.

Obviously, such knowledge is beyond the reach of man. It is impossible even for an apostle or a Vice-regent of Allah. Maulvi Abdul Haq Muhaddis Dahlavi has written in the exegesis of the Quranic Verse, "*He [alone] knoweth the secret. So He doth not disclose the secret to anyone*,"[1] that Imam Fakhruddin Razi[RA] treats *Ghaibihi* [in the Arabic text of the Verse] as the information pertaining to the Day of Resurrection, to avoid the criticism and doubts [of the *Mu'tazila* and others], that the conjurers and *ahl-e-Khwab* [people of dreams] too have the knowledge of the unseen.[2] Commenting on this, Qazi Shokani[RA] writes, "Why should one hesitate in the expression of Prophet Muhammad[SLM] in view of the definite difference between *zanniat* [suspicion] and *Qatai'at* [finality].

In the opinion of this humble author [Hazrat Abu Sayeed[RA]], the difference between a medium and non-medium is a clear

[1] Quran, S. 72: 26 SAL.
[2] Volume 7, page 244.

argument. Hence, we need not try to avoid the criticism of the *Mu'tazila* and others, nor do we need to join the debate of suspicion and finality, because the knowledge of the unseen of the conjurers and others has no relationship with the divine knowledge of the Unseen, which is under discussion here.

The reality, however, is that even if an apostle or a Vice-regent of Allah has the definite and certain knowledge of the Unseen, the term *Ilm-e-Ghaib* cannot be applied to it, because that knowledge is acquired through a medium or a source, whether that medium or source is a special angel or the *zath* of Allah most High. After all, the medium and the source are essential. Hence, it is an accepted fact in Islam that the knowledge of the Unknown and the Unseen is available to none other than Allah.

There are Verses in Quran, which show that Prophet Muhammad[SLM] is the knower of the Knowledge of the Unseen. Allah says, "*Neither doth he [Prophet Muhammad[SLM]] withhold grudgingly a knowledge of the Unseen.*"[1] Please note that the expression, *withhold grudgingly*, is a valid argument in favour of the Knowledge of the Unseen of Prophet Muhammad[SLM]. One can *grudgingly withhold* only what he has. One who does not have something and does not put it to use, can be called a *muhtaj* [indigent]. The Arabic words, *'alal-gaybi bi-zaniin*, [in the Arabic text of the Verse] clearly show that the Prophet[SLM] was *Sahib-e-Ilm-e-Ghaib* [Lord of the Knowledge of the Unseen].

Besides, there are similar Traditions. That is why Prophet[SLM] has been called *'Alim al-Ghaib* in the books of eminent scholars of the *Ahl-e-Sunnat.* But it is in the exoteric aspect only.

Although the knowledge of the Vice-regent of Allah has a source and a medium, it is such that even after striving with the help of all the sources and the mediums and utilizing all the human

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[1] Quran, S. 81: 24 AYA.

potentialities to the fullest extent, it is impossible to acquire it, as if this knowledge of the Vice-regent manifests the Unseen and the [divine] bestowal. Hence, this knowledge too is exoterically called *Ilm-e-Ghaib.* In short, Allah alone has the attribute of the Knowledge of the Unseen by virtue of his very nature [*Biz-Zath*]. But Allah Most High has informed His Vice-regents about some of the matters Unseen. The disavowal of such matters is the disavowal of the Quranic Verses. And the order about the disavowal of Quranic Verses is too well known [to be repeated here].

Please note the Quranic Verses on this subject: *** [1]** *"He [alone] knoweth the secret. So He doth not disclose the secret to any one. Except to an apostle of His choice"*[1] *** [2]** *"Neither it is in Allah to disclose to you what is kept in secret. But Allah chooseth whom He will of his apostles to know it."*[2] *** [3]** *"…While they encompass nothing of His Knowledge save what He will."*[3] *** [4]** *"…For, Allah hath sent down to thee the Book and the Wisdom and taught thee what thou didst knew not…."*[4] *** [5]** *"…We have sent down to thee the Book explaining all things…."*[5] In the exegesis of this Verse, Allamah Jalaluddin Sewti[RA][6] writes, "Abu Bakr bin Mujahid narrates that he said one day, 'There is nothing in the world, which has not been mentioned in the Quran.'" And the author of *Tafsir-Arais* writes, "His Book that has been published and His speech that has been preserved informing [us] about the knowledge of

[1] Quran, S. 72: 26-27 SAL.
[2] Quran, S. 3: 179 SAL.
[3] Quran, S. 2: 255 MMP.
[4] Quran, S. 4: 113 SAL.
[5] Quran, S. 16: 89 AYA.
[6] His full name is Jalaluddin Abul-Fazal Abdur Rahman bin Abi Bakr Sewti[RA] and the name of the book is *Al-Itqan fi Uloom-il-Furqan* [849-911AH\1505 AD]

what has happened and what is to happen." *** [6]** "…*Whom We had taught knowledge from Our own Presence."*[1]

These Quranic Verses make it clear that Allah Most High has given His Vice-regents the knowledge of the Unseen. To decree this Divine Gift of Allah and making an allegation of creating the attribute of Allah Most High in man is an open disavowal of clear Quranic Verses. And the joke is that he says that it is the belief of the *Ahl-e-Sunnat*! This is a clear slander of the *Ahl-e-Sunnat.*

The Quranic Verses and the accurate Prophetical Traditions prove Allah's informing His Apostles and Vice-regents of the Unseen. Further, one cannot deny that Allah also informs His Perfect and Truthful Saints. We can quote Traditions and parables which are exactly like the Parable 11 and other similar parables, on which the critic bases his criticism under his heading, *'Aqida-e-haftdahum.*[2]

*Mishkat Sharif* says, "Prophet Muhammad[SLM] has said, 'I see what you cannot see. I hear what you cannot hear. I know the last person who enters the Paradise. And I also know the last person who enters the hell."

There is another Tradition, wherein the Prophet[SLM] is quoted as saying, "Verily, Allah has brought the world so close to me that I am seeing it and I am seeing what is going to happen in it till the Day of Resurrection as I am seeing both the palms of my hands." Ibn-e-Hajar Makki has reported this Tradition from *Tibrani* and Syed Shah Mohiyuddin Qadri Vellori has copied it in his book *Fasl-al-Khitab* under *Faida 29.*

The rule is that everything appears to be smaller than its actual size due to distance, whether this distance is from the side of the sky or the earth. The moon, sun, stars and planets are many times larger than what they appear to our eyes. Similarly, the aircraft appears to

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[1] Quran, S. 18: 65 AYA.

[2] *Hadiya-e-Mahdavia,* by Abu Raja Zaman Khan, Kanpur, 1287 AH, page 17.

be smaller as it soars higher and higher into the sky. It is an occasion to ponder over how it could be objectionable for a person who can journey beyond the skies and the Empyrean and who can perish into the *zath* and *sifat* [the nature and the attributes] of Allah Almighty, if he sees the entire existence as a small atom or particle?

The author of *Yawaqit* writes, "For the apostles and their followers everything between the Empyrean and the nether regions of the earth appears as a particle by virtue of their journey beyond the Empyrean and their perishing in Allah Almighty."

And Hazrat Mahbub-e-Subhani Syed Abdul Qadir Jilani[RA] has written in his *Qasidah*, "I have seen the entire universe of Allah Most High as a mustard-seed because of the *Hukm-e-Ittisal*."[1]

In short, in view of the facts [enumerated above], the criticism and discussion about the parables of Imam Mahdi[AS] by the critic not only contradicts the accepted principles of the eminent scholars of the *Ahl-e-Sunnat* but it disavows the Verses of Quran and the Traditions of Prophet Muhammad[SLM]. May Allah the Great forgive us!

## Names of Imam[AS]'s parents

### Parable 12

12. Imam Mahdi[AS] said, "For the last twenty years, an unknown Voice tells me, 'You are Mahdi al-Mau'ood,' and this servant is assimilating it. Now that this servant has come to Barhli in Gujarat, after being expelled from the town of Nehruvala, an angry divine voice comes, 'Why do you not proclaim (your) *Mahdiat* [and why do you fear the people

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[1] Excerpts from the books, *Khatm-ul-Huda Subl-us-Sawa*, *Rad-de-Hadiya-e-Mahdavia*, published, 1291 AH. *Hukm-e-ittisal* is perishing [*fanaiyat*] in Allah's *zath* [nature, essence].

> (*khalq*)].' Hence, this servant has announced that 'Allah tells me, 'You are Mahdi al-Mau'ood.'"
>
> When this piece of news became widely known, some *ulama* came to and asked the Imam[AS], "You claim that you are Mahdi Mau'ood." The Imam[AS] replied, "I do not affirm that I am Mahdi. But Allah Most High commands, 'You are Mahdi Mau'ood. Announce your claim to *Mahdiat.*'"
>
> Then the *ulama* asked, "Imam Mahdi would be Muhammad, son of Abdullah. But your name is Muhammad, son of Syed Khan."
>
> Then the Imam[AS] said, "Ask Allah why He made the son of Syed Khan the Imam Mahdi. Allah Most High is All-Powerful. He does what He pleases."
>
> Then the Imam[AS] said, "The father of Prophet Muhammad[SLM] was a *mushrik* (polytheist). How could he be *Abdullah* (slave of Allah)? The correct version (*ibarat*) is *Muhammad Abdullah* and Mahdi too is *Abdullah*."

This parable also appears in *Insaf Nama* with a slight difference of words. *Hadiya-e-Mahdavia* has criticised the parable in the *Insaf Nama*. The critic writes: "In the first chapter of *Insaf Nama*, it is written that the *ulama* quoted Prophet Muhammad[SLM] as saying, 'The name of Mahdi will be like my name and that of his father would be like my father's.' But the name of your father is Syed Khan." He [the Imam[AS]] said, "The father of Prophet Muhammad[SLM] was a *kafir*. How could his name be *Abdullah* [Slave of Allah]. Instead, the name of Muhammad *Rasool-Allah* was Muhammad *Abdullah* and the name of Mahdi too is Muhammad *Abdullah.*" The critic further writes, "Allah be praised! This is strange speech, which none could have heard from anybody. Despite his claim to understanding the Quran, a thought could not cross his mind that all the infidels [*kuffar*] of Arab believed in Allah, but then they assigned partners to Allah. Hence, they were called *kafirs*…. And there were a number of the companions of the Prophet[SLM], the name of whose fathers and

grandfathers was *Abdullah*.... Had the Sheikh of Jaunpur [Imam Mahdi[AS]] remembered even one of them, he would not have doubted as to how a *kafir's* name could be *Abdullah.* Strange too, that he could not change the name of his father because it was famous and disavowed the name of the father of the Prophet[SLM] and said that it was a mistake of the calligrapher. He did not remember that this was a Tradition with constancy [*khabar-e-mutawatir*] Their books quote the saying of Mahdi that the person who disavows the consensus of the companions of the *Nabuwat* and *Vilayat* becomes a *kafir.* Despite this belief, how did he disavow such a consensus? Where does his *mahdaviat* remain now? It evaporated like the mistake of the calligrapher! It is now incumbent upon them [the Mahdavis] to prove that if the name of the Prophet[SLM] was Muhammad *Abdullah*, what is the name of his father? And as long as they do not prove that the name of the father of Prophet[SLM] was Syed Khan, the purpose of this *buzurg* [respected elderly person – Imam Mahdi[AS]] will not be achieved. It is now well proved that as Ne'matullah is not the son of Imam Musa Kazim[RA] at the higher level, Abdullah too is not his [the Imam[AS]'s] father. And this genealogical tree is *Haba Manthura.*[1] And the Mahdavis are struggling to distort the lineage of their *pir-o-murshid*. They have displaced the name of Syed Khan by Syed Abdullah as the name of his [Mahdi[AS]'s] father. The distortion of the lineage is a serious sin. To give up one's parents and associate with others is very bad. He [The Mahdi[AS]] did not change the name of his own father daunted of that sin. But it was strange negligence that he changed for the sake of himself the name of the father of Prophet[SLM]. And he even forgot the Quran!"

And before the foregoing passage, the critic writes: "Prophet Muhammad[SLM] has said, 'The world will not come to an end until Allah Most High creates a man from my progeny, whose name will be like my name and whose father's name will be like that of

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[1] *Haba Manthura*: Atoms scattered in all directions/ to go up in smoke/ fall through/ come to naught/dissolve into nothing.

my father. He will fill the earth with justice as it would have been filled with wrong and oppression.' The Mahdavis and their Mahdi accept this Tradition as correct. A person was not used to saying his prayers five times a day. People asked him why. He quoted the Quran, *...Laa taqrabus-salaata....*[1] People asked him to recite the Verse further. He replied, 'There is the whole Quran beyond that. Who works according to all that is there!"[2] Similarly, the Mahdavis became aghast because their Mahdi was not destined to rule the earth and fill it with justice and [this forecast] did not come true for their Mahdi. Hence, their youngsters and elders, from the Mahdi till now, try to explain away by all kinds of distortions. But all of them have accepted the first part of the parable without any distortion. The [Mahdavi] scholars of the early era too did not stake this claim. The author of *Siraj-al-Absar*, Abdul Malik Sujawandi[RA] originally and the author of *'Ijaz-ad-Dalail,* subsequently and submissively, copied the Traditions, when they found them to be in favour of their *Miran,* but they did not even mention this Tradition. But the scholars of a later day, when a long time had elapsed and when all those who knew their [the scholars'] forefathers had died, they unhesitatingly changed the name of the father of the *Miran*. Further, the author of *Shawahid al-Vilayat* has gone a step further and said that the name of *Miran's* mother was Aaminah, while in *Matla al-Vilayat,* which is more important [*muqaddam*] and of an earlier period, it is written that her name was Bibi Aqa Malik.[3]

There is no need for any further comment on the style of the debate and moral standards [of the critic]. What we have discussed in respect of the Parable 11 is more than enough. Now, please note

1 Quran [S. 4: 43 SAL] it means, '…*Come not to prayer*….'

2 The Verse further consists of the words, '…*in a drunken state until you know what you utter*…." He tried to distort the meaning by reciting only the initial part of the Verse.

3 *Haddiya-e-Mahdavia,* by Abu Raja Muhammad Zaman Khan Rampuri, Kanpur, 1387 AH, pages 55-56

the contradictions in the distortions, omission of words and arguments in the critic's foregoing passages.

[**1**] First he said, "This is an accepted [*musallam*] Tradition among the Mahdavis." Then he changed his version and said, "They were aghast." And that because of this the author of *Siraj al-Absar* and *Aijaz ad-Dalayal* did not even mention this Tradition. Even this is wrong, because the author of *Siraj al-Absar* has discussed in detail the last part of this Tradition. This book has already been published with its translation [in Urdu] and a *muqaddima* [preface]. Whoever wants may confirm this. The critic too has written that the elders and youngsters of the Mahdavis, from the Mahdi to this day, have explained and distorted these matters.

[**2**] The critic has said, "The name of the mother of [Imam Mahdi] is Bibi Aqa Malik." Even this is wrong. All the manuscripts of *Matla al-Vilayat* we have seen has a passage,[1] which shows that the name of the Bibi was Aaminah, but after the relevant incident,[2] Miyan Usman started calling her as Aqa Malik. See, how the critic has omitted some words from the original passage, concealed the real name of the Bibi and unnecessarily and falsely accused the author of *Shawahid al-Vilayat* for changing her name with the intention of maligning the authors.

[**3**] The critic writes that "all [the Mahdavis] have accepted the first part of the Tradition without any distortion." Further, he writes that "the scholars of a later day, after a long time had elapsed and those who recognized their forefathers had died, undauntedly changed the name of the

[1] The passage is in Persian and a synopsis of it is given above.

[2] The Bibi saw in a dream the sun descending from the sky and entering her *gireban* [cloak].

father of the *Miran*." When accepting the first part of the Tradition created so great a difficulty for the latter day scholars that they had to change the name, the point to ponder over is why did they accept the first part of the Tradition in the first place? And what was the basis of their argument in favour of the claim, when the people who recognized their forefathers were alive? Contrarily, Miyan Abdul Malik Sujawandi[RA], author of *Siraj al-Absar*, quotes in his book, *Minhaj at-Taqwim* in reply to the third question of Miyan Sheikh Mubarak[RA] Nagauri, the same Tradition.[1] Had the name of the father of Imam Mahdi[AS] not been famous as Syed Abdullah, why would Sujawandi[RA] quote the Tradition?

[**4**] The critic writes, "It is very bad to leave one's own father and associate with another person. But that *buzurg* would not change the name of his father, daunted of this sin." Immediately after this, he writes, "But it is strange negligence that he [the Imam[AS]] changed the name of the father of Prophet Muhammad[SLM] for his [the Imam[AS]'s] own sake." The critic's contradiction and wrong rendering is the result of distortion and alterations in the text of the relevant parable. We will deal with it later on.

[**5**] The critic has altered the text of the parable in the *Insaf Nama*. The [Persian] wording of the parable in *Insaf Nama* is, "*Pidar-e-Rasul mard-e-kafir bud. Aan abdullah chagona bashad. Balkeh Muhammad Rasul-Allah Muhammad abdullah bashad wa Mahdi ham Muhammad abdullah bashad*." [2] Instead of this the critic writes, "The father of

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[1] *Minhaj at-Taqwim*, by Bandagi Miyan Abdul Malik[RA] Sujawandi, Hyderabad, 1371 AH, page 33.

[2] The meaning of this Persian passage is, "The father of Prophet[SLM] was a *kafir* [infidel]. How can he be a*bdullah* [servant or slave of Allah]? But Muhammad Rasul-Allah was a*bdullah* [servant or slave of Allah]. And Mahdi too is Muhammad *abdullah* [servant or slave of Allah]."

the Prophet was a *kafir*. How can his name be Abdullah? But the name of Muhammad Rasul-Allah is Muhammad Abdullah and the name of Mahdi too is Muhammad Abdullah." It is obvious that the word *abd-Allah* is used not as a name but in its meaning.[1] The critic has added the specification of the name on his own; although the term *abdullah* is used here in its literal meaning while the critic has changed it as a name. Hence, in the *Naqliat Miyan Abdur Rashid*[RZ], which precedes *Insaf Nama*, the same sense has been expressed in very clear terms.[2]

[**6**] Then the critic has written, "Now it is well proven that as at the top side Ne'matullah is not the son of Imam Kazim[RA], at the lower side Abdullah is not his father." In reply to this, the summary of what the author of *Khatm al-Huda* has written, is as follows: "There is a great contradiction in the books of genealogy [*kutub-al-Ansab*] in the names of the progeny of Imam Musa Kazim[RA]. The reality, however, is that it is Ne'mat s/o Ismail s/o Musa Kazim[RA]. If accidentally the name of Ismail is missing between the names of Ne'mat and Imam Kazim[RA], to make it the basis of fault finding, is just like the fault finding of Imaduddin Esavi in Section three of sixth chapter of his book, *Hidayat-al-Muslimeen*, on the basis of some references from Islamic history books like, *Rozathul-Ajnab* and *Madarij-an-Nabuwat*, that from Adnan to Ismail there are forty generations according to some, and forty-one generations according so some others, while yet others give some other figures. Hence, let the Muslims, who claim that Muhammad is among the descendants of Prophet Ibrahim[AS]

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1 The word *abd* means servant or slave. And Abdullah means servant or slave of Allah.

2 *Naqliat Miyan Abdur Rashid*[RZ], by Miyan Abdur Rashid[RZ], Hyderaad, 1369 AH, pages 7-8.

> [Abraham], prove his descent from Ibrahim[AS]. Is not this faultfinding the result of bigotry and prejudice?

The fact, however, is that everybody knew that the name of the father of Imam Mahdi[AS] was Syed Abdullah and the government of the day had conferred on him the title ‘Syed Khan’. The word ‘Syed’ itself is a clear proof [of his being from among the descendants of Prophet Muhammad[SLM]]. Besides, its proof is also available in the genealogical trees and the books of the non-Mahdavis that the name of the father of the Imam[AS] was Syed Abdullah. The author of *Khatm al-Huda* writes, “Among the descendants of our forefathers and the followers of your religion, Syed Dastagir Sahib and other *mashayakheen* are there in Mysore; and in their genealogical trees the name Syed Abdullah here [as father of the Imam[AS]] and Syed Ne’matullah there [as the son of Imam Kazim[RA]] is present.[1] Maulvi Khairuddin Muhammad Sahib Allahabadi writes, “His [the Imam’s] father was Khwaja Abdullah. The Government had conferred the title Syed Khan on him. His mother was Aamina Khatoon[RA] and she was the sister of Qawwamul Mulk. She was called Aga Malik. Both his mother and father were prominent [*ajillah*] Syeds, the descendants of Bibi Fatima[RZ] [daughter of Prophet Muhammad[SLM]].”[2] The author of *Muqaddima Siraj al-Absar* writes in proof of the book *Jaunpur Nama* being the compilation of Maulvi Khairuddin Sahib quoting from the English book of S.M. Ja’far.[3] The author of *Tahfatul Kiram* too has said, “Syed al-Awlia Syed Muhammad, whose title was Miran Mahdi, son of Mir Abdullah alias Syed Khan, who is a descendant of Imam Musa Kazim[RA].”[4] This shows that the name of the father of Imam Mahdi[AS] was Syed Abdullah and it was well known in those days. Hence, the Tradition about the name of the fathers of the Prophet[SLM] and the Imam[AS] being the same has been

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[1] *Khatm al-Huda Rad de-Hadiya Mahdavia*, page 58.
[2] *Jaunpur Nama*, Chapter 5
[3] *Siraj al-Absar*, by Syed Mustafa Tashrifullahi, Hyderabad, 1990 AD.
[4] *Tahfat al-Kiram, Volume 2*, page 221.

quoted. Even the critic [the author of *Hadiya*] has admitted that this Tradition is accepted and treated as correct among the Mahdavis.

In short, some of the contemporary *ulama* have, despite knowing the name and the genealogy of Imam Mahdi[AS], made '*Khan*' the basis of their criticism. It was then that the Imam[AS] retorted, "Ask Allah why He made the son of Syed Khan the Mahdi."

The author of *Khatm al-Huda* has said, "In the parlance of the researchers [*muhaqqiqin*] 'abdullah' is the Person of the Time [*fard-e-waqt*]. He is called *qutb-e-madar* and *qutb-e-Dawar* also. But from the beginning of Adam[AS] to the end, the spirit of Muhammad[SLM] alone is the helper of the *Aqtab*.[1] In the discussions [*mubhas*] 45 and 33 of *Yawaqit*, it is written that the soul of Prophet Muhammad[SLM] becomes the helper of every Lord of Time [*Qutb-e-Zaman*] and he [the latter] becomes 'abdullah'. It is learnt from this that Prophet Muhammad[SLM] is 'abdullah' by virtue of his being a perfect Musalman [*musalman-e-taam*].

It is because of this that Imam Mahdi[AS] took advantage of the word 'abdullah' in his reply to the *ulama* that the special importance of the Vice-regent [*khalifathullah*] is that he is *'abd-e-taam* and *Musalman-e-taam. "*From this point of view too, does this servant too have the glory of '*abdullah*' or not, as Prophet Muhammad[SLM] was '*abdullah*' in reality?" The name of the father being Abdullah alone is not enough for staking the claim of being the Mahdi[AS].

Another point in the reply of the Imam[AS] for refuting the criticism is that, despite his being the Syed genealogically and the son of Abdullah, if the effort to rob him [the Imam[AS]] of his *siadat* [being a Syed] by flourishing '*Khan*' from the title 'Syed Khan' to affirm that the Imam[AS] was the son of Syed Khan, is justifiable, then the same kind of discussion on a word pertaining to the name of the

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[1] *Aqtab* is the plural of *Qutb,* which is 'title or degree of rank among the religious mendicants'. It also means a 'lord'.

father of the Prophet[SLM] that a polytheist cannot become '*abdullah*' [servant or slave of Allah] too is justifiable. This answer does not become tantamount to disavowing 'Abdullah' as the name of the father of the Prophet[SLM]. Otherwise, the name of the father of the Imam[AS] would not have been Syed Abdullah. From this point of view also the name of the Imam[AS] too should have been 'Muhammad Abdullah', although it is Syed Muhammad. Even the critic dared not call him 'Muhammad Abdullah' anywhere in his book. Hence, the accusation that we have disavowed Traditions with constancy and the consensus of the companions of the Prophet[SLM] by disavowing 'Syed Abdullah' as the name of the father of Prophet Muhammad[SLM] is totally baseless.

## Truth

**Parables 26, 27**

**26.** The parable (*rivayat*) is that Imam Mahdi[AS] has said, "The effect of Truth is like the moon of the first day. Giving the proof (*dalil*) is the work of Allah. He will send the proof or not as He will. This servant has no role in it. Our work is to propagate."

**27.** The parable is that Imam Mahdi[AS] has said, "The effect of Truth is like the moon of the first day. It goes on increasing day by day till it becomes full. And the effect of the falsity is like that of the full moon. It decreases day by day till it becomes fully invisible. Allah says in Quran, "*It is He Who hath sent His Apostle (Muhammad), with the Guidance and the Religion of Truth, that he may let it prevail over what others have regarded as their religion…"*[1] Further Allah has said, "*And say, 'Truth has come and falsehood has vanished. Verily, falsehood is a thing which must vanish (eventually).'"*[2]

[1] Quran,S. 48: 28 SAL.
[2] Quran, S. 17: 81 SAL.

During the days of Hazrat Imam Mahdi[AS] the effect of the Truth was on the ascendancy, so much so that in a country like Afghanistan, [the religion of the Imam[AS]] was becoming extraordinarily popular, as [the religion of] Prophet Muhammad[SLM] had gained popularity in Arabia during the time of the Prophet[SLM]. Propagating the Mahdavia religion in the Afghanistan five hundred years ago was not an easy job. The king of the country got the grave and tomb of the Imam[AS] constructed. What more proof of his popularity is needed? Even today, there are thousands of his devotees in that country. His death anniversary is observed even today, even though his successors and followers are not there. And due to the vagaries of time and tide, the teachings of the Imam[AS] have been obliterated. Despite all this, the Mahdavis go there to pay their respects at the mausoleum of the Imam[AS]. The local people treat them with love and respect. In short, the Imam[AS] says in this parable, "The effect of the Truth is like the moon of the first day. It goes on increasing day by day till it becomes full…."[1] This saying of the Imam[AS] relates to the truth and popular acceptance of his claim during his lifetime, when his popularity had reached its climax. Whether this popularity persisted after him or not is a different story, as the Prophet[SLM] had said, "Verily, the religion was not familiar. Soon it will return to the state it was in at the beginning." Similarly, Hazrat Imam Mahdi[AS] too has said, "The religion will become weak at the end."

## Miracles

It is an accepted and certain fact that the existence of one thing is the proof of the existence or manifestation of another thing. Otherwise, the knowledge of the known thing would not lead to unknown things. Hence, demanding a sign or a proof is the special nature of man, and, hence, whenever Allah sent his Vice-regents, He also sent with them some signs that proved [their claims]. Allah

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[1] *Naqliat Miyan Abdur Rashid*[RZ], by Miyan Abdur Rashid[RZ], Parable 27

says, "*It was so because their apostles had come to them with proofs [of their mission], but they [the people] rejected them; So Allah seized them; for He is Mighty, Strict in chastising.*"[1]

The elegance of natural temper, subtlety of the heart and acceptance of the influence are the special merits of a human being, through which he accepts advice and guidance. A ray of light passes through the glass but a steel arrow too will not penetrate a rock. This is why some people accept the Vice-regent of Allah as soon as they come in his presence. The actions and movements, character and habits and commands and teachings of the Vice-regent of Allah affect such a person as soon as he comes into contact with the Vice-regent. But some people demand miracles or unusual happenings for their further satisfaction. When Allah wills, He manifests through His Vice-regent such miracles that other people are incapable of performing. These are the people who concede after they see the miracle, as the conjurers accepted the Prophet-hood of Musa[AS] [Moses] when he turned his staff into a large serpent. And people whose hearts are not endowed with the good fortune of receiving Divine Guidance and Faith and who demand a miracle just as an excuse to belie, say that this is greater sorcery. Allah says, "*And when Our miracles were wrought in their very presence [so as to bring home to them the truth of Our message], they said, 'This is plain sorcery.' Although in their minds they felt certain that they [the miracles] were true, they denied them in sheer wickedness and pride….*"[2]

This shows that the infidels disavow even after the signs manifest, but their hearts accept the signs as coming from Allah. It is obvious that unless these signs do not emanate from the human power, such certainty [*yaqin*] does not occur. That is why the signs and clear arguments have been used in this sense in the Quran. And they

[1] Quran, S. 40: 22 SAL.
[2] Quran, S. 27: 13 SAL.

prove the special Omnipotence or they prove the prophet-hood of the prophets. Hence, they are called miracles.

The possibility or otherwise of miracles is obvious. There is no need to prove it because events that appear to be contrary to nature are in reality possible. Had they been impossible, they would not have occurred. Some of the disavowers think that wisdom does not consider it legal to accept an event that is unusual, because it would become legal if they accept such events like a mountain turning into gold and the water in rivers or oceans turning into oil. Allama Sa'adudin Tuftazani[RA] has contradicted this thinking and writes in his book, *Sharah-e-Maqasid,* "Unusual events are those, which are by their nature possible but are impossible by [or against] habit. *'Adatan mumtane'* means that they do not occur as a matter of habit. For instance, a stick becoming a snake appears to be against reason. The same Omnipotence that has created all that is between the heavens and the earth also changes a stick into a snake. Hence, the stick becoming a snake too is possible.

Although sorcery is very much like the miracle, there is a great difference between the two in principle: [1] Sorcery is to be taught and learnt and comes into effect through special deeds [*'amliat*], but miracles take place due to the will of the Almighty. [2] Sorcery takes place through the evil spirits, while the miracles take place through the holy spirits.

Allama Tuftazani[RA] says, "Sorcery is an unusual event that takes place through evil spirits and wicked people and it needs special teaching, learning and works. These things manifest the difference between sorcery and miracles or other supernatural events [*karamat*]."

Sheikh ar-Rais Bu Ali Sina [Avicenna] has discussed the subject of "Activity and Passivity" [*fe'l* and *infi'al*] in a tract and enumerated the three specialties of miracles; one of them is, "The miracles of the Prophets are related to the superiority of the knowledge and

perfection and this is achieved from Allah and His angels, as He wills, in accordance with one's own capacity and subtlety, and not by human teaching and learning."

From this explanation, it is obvious that the specialty of a miracle is that it is manifested from Allah without any human efforts. Similar is the case of *karamat.* But the technical difference between *karamat* and *mu'jiza* is that a Vice-regent of Allah performs a *mu'jiza*, but if the holy men, who have not staked their claim to being the Vice-regents of Allah, perform it, it is a *karamat.*

Since Imam Mahdi[AS] is the Vice-regent of Allah, Hazrat Shaikh Akbar Mohiyuddin ibn Arabi[RA] has described the specialty of the Imam[AS] in his book *Futuhat-e-Makkiah*, as follows: "Verily, Imam Mahdi is the [final] argument of Allah on the people of the era [*ahl-e-zamana*] and that argument is common with the category of the apostles." And the author of the book, *Kashf-al-Haqaiq*, writes, "The call or invitation [*dawat*] of the Imam[AS] is like the *dawat* of the Prophet[SLM], his group is like the group of the Prophet[SLM], his knowledge is like the knowledge of the Prophet[SLM] and his *zath* [nature] is like the *zath* of the Prophet[SLM]."

It is for this reason that the unusual events or those against the common habit that Imam Mahdi[AS] has performed too are called miracles [*mu'jizat*], and since the manifestation of the miracles is wholly in the power of Allah Almighty, He manifests them in favour of His Vice-regent, whenever He wishes. Hence, the Imam[AS] has said, "To grant a miracle is the work of Allah Most High. He may or may not grant it. What part does this servant have to play in it? Only propagation is made obligatory on us."

Allah Most High has granted many miracles to Imam Mahdi[AS]. Some of them have been reported in this book of *naqliat* [1][parables]. Apart from this, the books, *Hujjat al-Munsifin*, *Insaf*

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[1] *Naqliat Miyan Abdur Rashid[RZ].*

*Nama*, *Maulud* Miyan Abdur Rahman[RZ], *Matla al-Vilayat* and others, too have reported them. Hazrat Shah Qasim[RA] Mujtahid-e-Giroh has reported a hundred miracles of the Imam[AS] in his book, *Afzal al-Mu'jizat.* The miracles have been reported in Chapter 36 of *Shawahid al-Vilayat* also. They have also been reported in the books of non-Mahdavi writers. To enumerate all these will add to the bulk of this book. This is not the occasion to give details. Among his miracles, some very important information of the Unknown and the Unseen is found. A couple of them are as follows: [1] It is narrated that after giving final advice to his companions on his death bed, Imam Mahdi[AS] said, "If anybody has any doubt about my being the Mahdi al-Mau'ood, or somebody wants to test [the veracity of my claim to Mahdiship], let him check in the shroud after placing my body in the grave. If they find me there, then believe that this servant [of Allah] was not the Mahdi al-Mau'ood." After placing the body in the grave, his son Hazrat Bandagi Miran Syed Mahmood[RZ] recalled the saying of the Imam[AS], searched in the shroud and found that the shroud was empty.[1]

This is a very important prediction, which the Imam[AS] challengingly made the basis of the proof of his staking the claim to Mahdiship. Had this prediction not come true, his followers would not have stayed [at Farah in Afghanistan] and continued the work of the propagating his religion. [2] Imam Mahdi[AS] was delivering the *bayan* of the Quranic Verse, "*So those who fled and were driven forth from their homes and suffered damage in My cause, and fought and were slain, verily I shall remit their evil deeds from them….*"[2] Explaining all the four ingredients of this Verse, the Imam[AS] said, "These attributes are also of this servant [of Allah] and his community. The first three ingredients have come to happen. The fourth is yet to manifest. And since this servant is the

[1] *Shawahid al-Vilayat,* by Hazrat Syed Burhanuddin[RA], Hyderabad, 1379, Chapter 28, page 321; *Sawanih Mahdi Mauood[AS],* Hazrat Syed Vali[RA] Secunderabadi, Mahbubul Matabe', Delhi, Year of printing not available, Part 1, Chapter 2, page 77.

[2] Quran, S. 3: 195 MMP.

Vice-regent of Allah, no power on earth will overpower him. It will manifest through Bandagi Miyan Syed Khundmir[RZ] [companion, son-in-law and second successor of the Imam[AS]]. He will be my substitute. This is the burden of the attribute of the seal of the Sainthood of Prophet Muhammad[SLM]. The bearer of this burden will have his head separated, his body separated and his skin too will be separated." Further, tying two swords on either side of Bandagi Miyan Syed Khundmir[RZ], the Imam[AS] said, "When the battle takes place, the first day you will be victorious, even if the entire forces of the world are fighting against you and you are alone. This will be the proof of the veracity of the Mahdiship of this servant [of Allah]. In other words, if this does not happen, believe [or consider] that I am not the Mahdi al-Mau'ood." Later events have proved that the predictions of the Imam[AS] have come true some twenty years after the Imam[AS]'s demise. And today, there are his graves at three places, Sudrasan, Patan and Chapanir in Gujarat. Further details will be known in the *Tauzih* of parables 174 and 177.

## Sanctified Leftover

On the effect of *paskhurdah* [sanctified leftover], there are some parables. The practice of Imam Mahdi[AS] in this respect is in perfect consistency with the *sunnat* of Prophet Muhammad[SLM]. The practice of the Prophet[SLM] too was similar. When children became sick or were born, they were brought before the Prophet[SLM] and the latter would place his hand on the head of the child and caress it affectionately, put a date in his own mouth and then put it in the child's mouth and then he would supplicate for its prosperity. A child was born to Abu Musa Ash'ari[RZ]. It was brought to the Prophet[SLM]. He named the child, put a date in his own mouth and then in the child's mouth and blessed it. When Hazrat Abdullah bin Zubair[RZ] was born, his mother Asma' brought him to the Prophet[SLM] and placed him in the lap of the Prophet[SLM], who got some dates fetched, chewed them and put them in the mouth of the child before blessing it. The Prophet[SLM] used to gargle [*kulli karna*] in the mouth

of some children and put his saliva into the mouth of others. He would caress the eyes of the children with his hands.

Further, during the period of the Imam[AS], the people and the disciples [*muridin*] considered the minor miracles [*karamaat*] of the *mashayakhin* as a norm of their spiritual superiority. Hence, the *mashayakhin* used to indulge in giving talismans, rings etc. to maintain their grip over the people. But this was totally against the *Shariat.* Hence, the Imam[AS] started the practice of *paskhurdah* [sanctified leftover], which cured the ailments, evils and other spirits. Besides, it also provided the luminosity of the faith [*nur-e-iman*] among the disciples. Only good deeds and the Pleasure of Allah allow the achievement of this situation. Hence, the followers of the Imam[AS] continued this practice.

A wealthy person is narrated to have come to Bandagi Miyan Shah Ne'mat[RZ] in Chapanir and requested him to recite some *mantras* or something else and perform some charm. The Miyan[RZ] said, "I do not know any charms or *mantras.* I will give you some *paskhurdah* [sanctified leftover]. But the cure is from Allah." In short, the practice of the Imam[AS] and the *fuqara* of his community have always been to give *paskhurdah.*

The parables 275 and 267[1] mention about how the saliva of the Imam[AS] had cured a snake-bitten dog. It acted as an anti-dote to relieve the dog of the pain caused by snake poison. The author of *Hadiya-e-Mahdavia* has severely criticised the presence of a dog in the *daira* of Imam Mahdi[AS], even though in some other parables, it has been explained that it was a genie [jinn] in the guise of a dog. In the course of his criticism, the critic has quoted the following parable: "There was also a dog with Miyan Syed Mahmood. Its name was Lala. One day, Bibi Malkan pelted a piece of brick at it. The Miyan said, "Hit it if it is a dog. But it is not a dog." The Bibi[RZ]

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[1] Of *Naqliat Miyan Abdur Rashid[RZ].*

asked, "Miranji, is it in place of Bhai Kalu [the dog of the *daira* of Imam Mahdi[AS]]?" The Miyan[RZ] said, "Yes, it is its brother."[1]

Besides, the dog being in the remembrance [*zikr*] of Allah, its not eating anything reverently during the fasting hours in the holy month of Ramazan and the waking up of the *muezzin* at its barking --- all these are the things, which, besides the mystics, ordinary people too can understand that this is nothing to be astonished about, because Allah Most High has clearly stated, "…*There is nothing which doth not celebrate His praise…*"[2] [A Persian couplet is quoted here, meaning] " The grass, that grows out of the earth, emerges reciting, 'He is one; He has no partners.'

But alas! The critic [the author of *Hadiya*] has been sarcastic and poured venom on the Mahdavi community, although the parable makes it clear that it was a genie [not a dog]. There is no room for any criticism of its presence and its peculiarities. Allah says, "*I created the jinn and humankind only that they might worship Me.*"[3] And there are a number of traditions that the jinn have lived in disguise in the company of the apostles and the saints to draw spiritual bounty [*faiz*].

## Disavowal of Mahdi[AS]

There is no need for any further elucidation about the parables wherein the disavowal of Imam Mahdi Mau'ood[AS] has been called *kufr* [infidelity].[4] We have already discussed the Quranic Verse, "*A-faman-kaana'alaa Bayyi-na-tim-mir-Rabbi-hii….*"[5] under the

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[1] Excerpted from the book, *Hadiya-e-Mahdavia,* by Abu Raja Mohammad Zaman Khan Rampuri, Kanpur, 1287 AH, pages 194-196.

[2] Quran, S. 17: 44 SAL.

[3] Quran, S. 51: 56 MMP.

[4] See *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed Syed Mahmood[RA], Hyderabad, 1369 AH, Chapter 2.

[5] Quran, S. 11: 17 SAL.

Parable 3. Besides, while the need for the advent of Imam Mahdi[AS] has been proved also by the Traditions of Prophet Muhammad[SLM], the disavowal of the advent of the Imam[AS] or the *zath* of the Imam[AS] after his advent would be tantamount to the disavowal of the relevant Traditions of the Prophet[SLM]. And this is obviously is *kufr* [infidelity].

"The Traditions about the existence [*wajud*] of Imam Mahdi[AS], his emergence [*khuruj*] in the Last Era and his being from among the descendants of Hazrat Fatima[RZ] and Prophet Muhammad[SLM] have the rank of the constancy in meaning and there is no reason why they should be disavowed. Hence, this Tradition of the Prophet[SLM] is that he who disavowed of the emergence of *Dajjal* [Anti-Christ] is a *kafir* and he who disavows Imam Mahdi[AS] is a *kafir*." Abu Bakr Askaf and Abul Qasim As-hal have reported this in their books, *Fawaid al-Akhbar* and *Sharah as-Sier,* respectively.

The Traditions with constancy are always reliable. The constancy in the meaning of the Traditions about Imam Mahdi[AS] has been established. Hence, the disavowal of the advent of the Imam[AS] and of his *zath* after his advent is admittedly *kufr*. It is also *kufr* under the rules of *Shariat*, but it does not mean that one goes around calling people as *kafirs*. Please note that in Parable 29 [1] that the companions of the Imam[AS] had discussed the question of not calling anybody a *kafir* without explaining, with reference to the relevant Quranic Verses and the Traditions of Prophet[SLM], why one is called a *kafir*. Further, some people had complained to the Imam[AS] that his companions went into the city in Khorasan and called people *kafirs*. The Imam[AS] had ordered that such people should be punished. This parable is unanimously [accepted as true].

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[1] The parable 29 in *Naqliat Miyan Abdur Rashid*[RZ] says "…All the brothers in the congregation decided that 'Nobody should call a person, who disavows the Imam Mahdi[AS], as a *kafir* [infidel] without *ibarat* [i.e., without explaining why they call him a *kafir*].'"

Similarly, all the principles of delivering the sermons for the propagation of the religion were strictly followed. Please note that an adamant scholar was asking silly questions of the Imam[AS] and a brother of the *daira*, disgusted at the situation, requested the Imam[AS], "Miranji, why are you wasting your time with him?" The Imam[AS], however, told the brother, "Allah Most High has sent this servant to waste his time [in such discussions]."[1]

Imam Mahdi[AS] adopted every possible means to explain the truth [of his mission]. It was his habit to call the intelligent people, even if they were poor and needy, to come and sit near him at the time of the *bayan* of Quran.[2] That was the practice of his companions too. Similar was the practice of Bandagi Miyan Syed Khundmir[RZ], during the *bayan* of Quran or at personal meetings. If somebody asked irrelevant or badly phrased questions, Bandagi Miyan[RZ] would rephrase his question and would say, "This was the purpose of your question."[3] But he would not be disgusted. No migrant-

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1 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, parable 40, which reads: Further, it is narrated that that a scholar asked many questions and was eliciting many answers from Imam Mahdi[AS]. Miyan Shaikh Bhik[RZ] peeped out of *his hujrah* (room) and said, "Miranji, why are you wasting your time (with him)?" The Imam[AS] said, "Allah Most High has sent this servant to waste his time thus."

2 Ibid, parable 83,which reads, "I have seen many times that the wealthy people would sit in the back rows during the time of the sermon on Quran and the Hazrat would not ask them to come forward and sit in the front rows. But if there were some intelligent person in the gathering, the Hazrat would ask him to come forward, even if he was a poor man. He even repeatedly insisted that such person should come forward. He would ask his *fuqara* to make room for him. He used to say that the habit of Imam Mahdi[AS] too was like that. The Imam[AS] used to ask such people of understanding to come nearer."

3 Ibid, parable 41. It reads: Be it known that a brother from the *daira* or from outside, whether in the congregation of the call (*dawath*) or of the *muhajirin* (migrant-companions) were to ask a question in disjointed language, Bandagi Miyan Syed Khundmir[RZ] would correct his language and say, "The question you are trying to ask is probably like this." But he would not be annoyed. In fact no *muhajir* would be annoyed at being asked questions. They would not prevent anybody from asking any question. He would not say believe only

companion of the Imam[AS] would be disgusted at the questionings. None was prohibited from asking. Nor did they insist on accepting any belief. They used to ask their companions to get their doubts clarified. Otherwise, they said, “The blame would be on you.”

Please see parable 58.[1] Imam Mahdi[AS] was discussing with an official, who was also a scholar, the question of the love of the

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what I say. They used to say, “Whatever the difficulty you face, get it solved by asking. Otherwise, the burden would be on your shoulders.”

[1] Parable 58 of *Naqliat:* An official, who was acquainted with the knowledge of *Shariat* also, came to Imam Mahdi[AS]. The Imam[AS] was explaining the Quranic Verse, “*Man-kaana yurii-dul-Hayaaatad-Dunya*” [S. 11: 15 SAL: It mans, “*To those who choose the life of the present with all its false glamour, Our way is to deal out in full measure in this world what they deserve for their deeds, and they shall not in the least be deprived of what they merited.*] The official told the Imam[AS], “This Verse is in favour of the *kafirs*.” The Imam[AS] said, “The person who possesses these attributes is certainly a *kafir*.” The official said, “The king, the Qazi and the *ulama* too possess these attributes.” The Imam[AS] said, “Allah Most High has said, ‘*man-kaana* (those people),’ and we also say ‘*man-kaana*’. We do not particularize any name.’” The official said. “I possess this attribute.” The Imam[AS] said, “A Mussalman does not possess this attribute, and it should not be in him.” The official again said, “I have this attribute.” The Imam[AS] said, “You recite the Islamic testification of Prophet Muhammad[SLM], how can that attribute be in you?” He reiterated the same thing a third time. The Imam[AS] said, “If this attribute is in you and you also affirm that it is in you, Allah Most High calls you a *kafir* and you are a *kafir.* Allah Most High says Quran, ‘*The life of this world may seem pleasant to those who disbelieve…’* And this Quranic Verse was revealed in respect of the wives of Prophet Muhammad[SLM]: *O Prophet! Say to thy wives. ‘If ye desire the life of this world and its fineries (such as do not become the wives of a prophet), come, I shall offer you compensation and shall allow you to leave me in a manner agreeable to you.’”* [Quran, S. 33: 28 SAL] And in respect of his companions, the Prophet[SLM] said that this Quranic Verse was revealed: “*…For, among you there were some who desired this world and some who desired the next. Then in order to make trial of you, He diverted your attention from them (your foes). Yet, hath He forgiven you; for Allah is indulgent to the believers.”* [Quran, S. 3: 152 SAL] And in respect of the whole *ummah*, Prophet[SLM] quoted Allah as saying in Quran: *“Verily, they do not expect to return into Our presence and feel satisfied with the life of this world and are content with it and who do not pay heed to what We have revealed --- These*

world being infidelity. The scholar-official adamantly tried to prove that he had love for the world. The Imam[AS] tried thrice to convince him that he [the official] recited the Islamic testification, "*There is no god but God—La ilaha illa Llah*," and that he should not have any love of the world, an attribute the Quran had forbidden, in him. In spite of all this, he insisted on his love for the world. But, even at this stage, the Imam[AS] did not tell him, "I call you a *kafir*." All he said was, "Then you are a *kafir* under the command of Allah." And he recited a [relevant] Quranic Verse to bring home his point.

The norms to judge whether a person or a deed is good or bad are the rules of *Shariat.* This is the belief of the *Ahl-e-Sunnat.* Whatever the *Shariat* decrees to be good is good. That which *Shariat* decrees as bad is bad. In short, according to *Shariat*, the disavowal of Imam Mahdi[AS] is proved to be *kufr* [infidelity], and this applies without consideration of its quantum, as has happened at the advent of every Vice-regent of Allah, when the people of the world are divided into two groups: *mumins* and *kafirs* [believers and disavowers or infidels].

The explication of the parable 51 will come under the head, "Explications of parables 176 and 177," pertaining to '*fought and fallen* [*Wa qaatalu wa Qutilu*]',[1] Allah willing. In parables 50 to 55, there is restriction on visiting the houses of the opponents of Imam Mahdi[AS]. This shows that the *Qazis*, the *ulama* and *mashayakhin* had become the bitter opponents of the Imam[AS]. The reason behind the opposition was that the teachings and commands of the Imam[AS] had, from the point of view of the religion, very adversely affected them. Their love for the world, evil deeds, cheating and deceit were being exposed day in and day out. In these circumstances, the Imam[AS] had advised his followers to avoid contacts with them, because, whenever the Mahdavis went to them,

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*are they whose abode is Fire in recompense of what they had wrought in life.*"
[ Quran, S. 10: 7 and 8 SAL]

[1] Quran, S. 3: 195 SAL.

they tried to mislead them with their false arguments or involve them in disputes. Hence, the Imam[AS] devised a way to avoid tension and strife.

In parable 55, a Quranic Verse is quoted. It says, "*O ye who believe! Were ye to obey some of those who have been given the Book, they would turn you unbelievers after you have believed.*" [1] This shows that the company of the opponents becomes harmful to the believers. Hence, the Imam[AS] interdicted his followers. Hazrat Muhiyuddin ibn Arabi[RA] had already predicted the severe opposition to the Imam[AS] from the *ulama* and *mashayakhin* thus: "The *ulama* and the *fuqaha* will particularly be the open enemies of Imam Mahdi[AS] after his advent because their influence among the people will diminish."

## Following Disavowers in Prayers

**42.** O friend! Know it well that Imam Mahdi[AS] has prohibited joining prayers (*namaz*) led by those who disavowed him. He has said that "if you have said prayers under the leadership of such a person by mistake, say your prayers again."

**43.** It is narrated that at the time when opposition was on the increase at the town of Thatta (in Sindh province, now in Pakistan) to such an extent that a battle appeared to be imminent, some of the companions told Imam Mahdi[AS] that they had said their prayers (*namaz*) in the leadership of a person, opposed to the Imam[AS]. The Imam[AS] instructed, "Say your prayers again." A question was raised, "What should we do if we are one or two." The Imam[AS] said, "Go in a group and say your prayers in your congregation (*ba-*

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[1] Quran [S. 3: 100 SAL].

*jamaat*).” If the Imam[AS] were to send somebody on an errand, he would send at least two persons, so that they could say their prayers in congregation (*ba-jamat*).

**44.** Further, it is narrated that all the migrant-companions (of Imam Mahdi[AS]), including Bandagi Miyan Syed Khundmir, Miyan Nizam, Miyan Ne’mat, Miyan Malikjeo, Miyan Abu Bakr and Bandagi Miyan Syed Salamullah and others (Allah may be pleased with them all), met at Bhadriwali Village at the time of *‘Asr* (late afternoon) prayers. The topic under discussion was that “if a person says his prayers under the leadership (*imamat*) of a *munkir* (non-Mahdavi), we would call him a *kharji* (out-caste).” After this, Miyan Nizam[RZ] asked Miyan Abu Bakr[RZ] and Miyan Syed Salamullah[RZ], “What is your practice because opponents (*mukhalifin*) also live in your *daira*.” Bandagi Miyan Syed Salamullah[RZ] was annoyed and said, “We will deal with the situation when we encounter with it.” Bandagi Miyan Nizam[RZ] said, smiling, “You have become a *kharji* in this *majlis*.”

**45.** Further, it is narrated that Imam Mahdi[AS] said, “Why do you go to a place where you have to say your prayers in the leadership (*imamat*) of a *munkir*?”

**46.** Further, it is narrated that Bandagi Miyan Shah Nizam[RZ] was delivering his sermon inviting people to (join the religion). After the sermon was over, he stood up and said, “Imam Mahdi[AS] has said, ‘Why do you go to a place where it becomes necessary [for you] to say your prayers in the *iqtida* of a *munkir* (a person who has disavowed Imam Mahdi[AS])?’”

**47.** Further, it is narrated that in the town of Nahrvala, Shaikh Ahmad *muallim* (teacher) advanced (towards the niche–*mehrab*) to lead the *Maghrib* prayers. Bandagi Miyan Syed Khundmir[RZ] pulled him back, saying, “You are a *munkir-e-*

*Mahdi*[AS]. Saying prayers in your leadership is not permitted."

**48.** Further, it is narrated that a teacher expressed the desire to lead the prayers in the congregation (*majlis*) of Bandagi Miran Syed Mahmood[RZ]. A brother of the *daira* pulled him back saying, "You are a *munkir* of Mahdi[AS]. Saying prayers in your *iqtida* is not permitted."

**49.** Further, it is narrated that *Imam-e-Zaman, Khalifat-ur-Rahman* (that is, Hazrat Imam Mahdi[AS]) was free from *bid'at* (innovations) and was the one who revived *iman* and *sunnat* (faith and practice – of Prophet[SLM]) and eradicated false customs and religions. His companions had assembled after the *zuhr* (afternoon) prayers. One of them said, "Why did Imam Mahdi[AS] say his Friday and festival *('Eid*) prayers in the leadership (*imamat*) of the *munkirin* if saying the prayers in the leadership of *munkirin* was not permitted (*najaiz*)?" After this, Bandagi Miyan Syed Khundmir[RZ], Bandagi Miyan Shah Ne'mat[RZ] and others said, "We will not go into all that. We will do what Imam Mahdi[AS] has asked us to do. And we will not do what Imam Mahdi[AS] has asked us not to do."

There is no need to comment on the illegality of following disavowers of Imam Mahdi[AS] as leaders in daily congregational obligatory ritual prayers, which is dealt with in parables 42 to 49,[1] [quoted above] because the disavowers of the Imam[AS] have been proved to be *kafirs* [infidels] under the rules of *Shariat* and this renders any discussion on the matter superfluous. The differences among the four Imams of *fiqh* on any given issue relate to practical aspects of religious doctrine and are of a minor nature. Despite this, the follower of one imam cannot follow the follower of

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1 *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation, by Hazrat Abu Sayeed[RA], Hyderabad, 1360 AH, parables 42 to 49.

another imam in congregational prayers, because according to one imam *wazu* [ablutions] may be perfect while according to another imam it may not be perfect. In such a case, the follower of the latter imam will not follow the follower of the former imam in congregational prayers, because the prayer-leader is *be-wazu* [without ablutions] according to the ruling of the latter imam. When the situation is so serious even in the minor differences, the disavowal of Imam Mahdi[AS], which is a point of controversy in the principles of religion, the following of a disavower in congregational prayers is taboo. In the ritual obligatory prayers said five times a day in congregation, it is necessary that the prayer-leader should be of correct beliefs [*sahih-al-i'tiqad*].

## Divine Love

Although *'ishq* [Love] is an ordinary word but because of its being manifest or real, its possibility or necessity, *et cetra* and other nuances in its meaning are so astonishing that the philosophers and research-scholars have long been debating it. Here we will deal summarily with an important aspect of this subject, which will reveal the basic specialties of the rank and position of the Seals of *Nabuwat* and *Vilayat.*

*Bahr-ul-Uloom Allamah* Syed Ashraf Shamsi[RA] writes in his book, *Jila-al-ai'nain*, "Be it known that *'ishq* is the name of Perfect Love. If this attribute is associated with the beings endowed with the faculty of speech among possibilities [*mumkinat*], it is found with diminishing knowledge and intellect. Except what Allah wills! If it is associated with Allah Most High, one has to accept it as the Perfect Love with Perfect Knowledge. At this stage, when it is associated with Allah Most High, we are discussing the *'ishq* which demands the manifestation of the Divine Reality. The purport of the Love of Allah Most High is that movement of *zath*, which becomes the cause of the manifestation of the Immanence of Allah Most High. The meaning of this is that one *zath* has two

beliefs [*ai'tebar*]. One is the esoteric and the other is the exoteric. The purport of the first belief is the lover [*'ashiq*] and that of the second belief is the beloved [*ma'shuq*]. Hence, the movement of the manifestation of the Immanence of the *zath* becomes a polished mirror in which appears the beauty of the manifest existence [*wajud*] of Allah Most High."

But some of the research-scholars [*Muhaqqiqin Sufia*] like Muhiyuddin ibn Arabi[RA], Maulana Abdur Rahman Jami[RA] and others hold the opinion that in a situation under discussion there is no difference between '*Ashiq* and *Ma'shuq* and, after a long and arduous study, it was proved that this was the cause of creating the world. In short, as stated by the respected *Sufis*, the manifestation of every species in *'Alam-e-Shahadat* [Witnessed World] has come from a special name of the Allah Most High, and the manifestation of human being [*insan*] has come from the comprehensive name of Allah. Hazrat Sheikh Akbar Ibn Arabi[RA] has dealt with this subject at some length in the second volume of his book, *Futuhat-e-Makkiah*.

From this point of view, common individuals among the human beings are the manifestation of *shuun-e-Uluhiat*, but the existence of the apostles is distinguished. All the perfections and the divine orders and effects in their miracles are visible to the knowledgeable [*'irfan maab*] persons.

In short, the view of the *Sufi* [mystic] scholars is that Prophet Muhammad[SLM] was the perfect manifestation of *'Ishq-e-Haqiqi* [Real Divine Love]. From this short discussion, it has become obvious that in the whole existence of the world the *zath* of Prophet Muhammad[SLM] alone is the perfect manifestation of Divine Love. This Love of the *zath* and Real Love [*Hub-be-zathi* and *'Ishq-e-Haqiqi*] is the *Vilayat-e-Muhammadia,* which is called in common parlance as *Ta'yin-e-Awwal.* Prophet Muhammad[SLM] is celebrated with this *vilayat* and its Seal is Hazrat Mahdi[AS]. In other words, the most important specialty of the two Seals of *Vilayat* and

*Nabuwat* is that they are the perfect manifestation of *hub-be-zathi* and *'Ishq-e-Haqiqi*.

It is for this reason that Shaikh Akbar Mohiyuddin ibn Arabi[RA] says, in his book, *Fusus al-Hikam,* in the exegesis of the *Hadis*, "*I was a prophet when Adam[AS] was between water and clay*," that "Being an eternal prophet as a specialty is confined to Prophet Muhammad[SLM] alone. All other prophets become prophets when they are delegated to the mission of prophet-hood. Similarly, the Seal of Sainthood too was a saint when Adam[AS] was between water and clay. All other saints become saints when they fulfill the conditions of becoming a saint."

This shows that there is difference of ranks and specialties between the *nabuwat* and *risalat* [prophet-hood and apostleship] of all the prophets and the messengers and those of the Seal of Prophet-hood. Allah says, "*These apostles! We have bestowed on some a higher distinction than on others.*"[1] Similarly, there is difference of ranks and specialties between the sainthood of all the saints and that of Imam Mahdi[AS]. And these two holy personages have been placed at the rank and position of the Seals [of Prophet-hood and Sainthood].

To say that Hazrat Mahdi[AS] is the Seal of Sainthood of Prophet Muhammad[SLM] does not mean that after him even the ordinary sainthood will not continue, because the Vision of Allah is permitted and possible in the Mahdavi religion. And the desire of the Vision of Allah is obligatory. And the meaning of *'Didar-e-Khuda', 'Qurb-e-Ilahi'* and *'Vilayat-e-'aammah'* [Vision of Allah, Proximity to Allah and Common Sainthood] is the same. When the Vision of Allah is possible, it means that achieving the *'Qurb-e-Ilahi'* or *vilayat* too is possible. And this is why the desire for the Vision of Allah has been made obligatory [*farz*] in Mahdaviat. Hazrat Mahdi[AS] is only the Seal of the Sainthood of Prophet[SLM], the eternal specialty which Allah has granted to him.

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[1] Quran [S. 2: 253 SAL]

From the point of view of the creatures, endowed with the faculty of speaking, the attribute, *'ishq,* is applied after the perfection of [divine] Love. In other words, *'ishq* begins at the extreme end of love [*muhabbat*]. The subsequent explications [*tauzihat*] will show that in reality the obligations of *Vilayat* are really related to the concomitants of *'ishq.*

The Parable 189[1] may be seen. It reads, in English translation: "Then the Imam[AS] asked, 'What is obligatory on the seeker that will reach him to Allah?' He himself answered, 'It is *'ishq* [Love].' 'How can *'ishq* be achieved?' 'By keeping the thought of Allah in the heart or mind [with full concentration],' the Imam[AS] said."

On another occasion the Imam[AS] said as an example: "How much the parents would worry if their son is missing and what would be their condition?" The seekers of Allah said, "Miranji! They would worry very much in their love for the son that even food appears to be poison to them. They get no sleep. And they will search for him till they find their son." The Imam[AS] said, "Brothers! The condition of the seekers should become like that of the parents of the missing son in his desire and love for Allah also." Then again the Imam[AS] said, "The love for the son is very great. If the same attention, as given to find a missing needle, is directed towards Allah, you can reach Him."[2]

Please see parable 218. It is as follows: "It is narrated that Imam Mahdi[AS] was explaining about *'ishq* [Divine Love]. Maulana Darwish Muhammad[RZ] tore his cloak and said, 'Where do we bring *'ishq* from?' The Imam[AS] said, 'This servant is talking about the achieved Divine Love. Perform [good] deeds so that you can

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[1] *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, page 129.

[2] *Shawahid al-Vilayat*, by Hazrat Shah Burhanuddin[RA], Hyderabad, 1379 AH, pages 433-434.

achieve it. The Bestowed Love [*‘ishq-e-‘atayi*] is divinely granted particularly to the Prophets.’”[1]

The second parable [in paragraph 209 above] shows that people of the bestowed knowledge [*wahbi ilm*] too were present in the company of the Imam[AS].

It is narrated that one day Miyan Fahim Muhajir[RZ] told Imam Mahdi[AS] that Miyan Syed Khundmir[RZ] and Miyan Abdul Majid[RZ] are joining hands and talking, and they do not sit in the *zikr* of Allah. The Imam[AS] said, “Sitting is your work because you are a *kasib* [earner, who earns his Divine Love by his efforts] and their work is different. They are bestowed [Divine Love–*‘ishq*].”[2] This shows that the companions of the Imam[AS] were of two kinds: those who were endowed with bestowed Divine Love and those who had to earn Divine Love by their efforts. There is no need for them to make efforts to win inspired or bestowed ‘*ishq*; the bounty [*faiz*] of companionship [*suhbat* of the Imam[AS]] is enough for them.

It is narrated that when Hazrat Bandagi Miran Syed Mahmood[RZ] Sani-e-Mahdi was 18 or 19 years old, he had overheard the conversation between Hazrat Imam Mahdi[AS] and his wife, Bibi Ilahdati[RZ], about the divine bestowal of the teachings without a medium to the Imam[AS] at the time Allah offered the position of Mahdiship to him. As soon as he heard the talk, he went into a Divine Ecstasy and became unconscious. Allah informed the Imam[AS], who carried him into the room and told his wife, “See! His flesh, skin, bones and every hair has become *La ilaha illa Llah.*” When he came to, the Imam[AS] initiated him by giving him the *talqin* [teaching]. It was at this time the Bibi[RZ] and her son affirmed the Mahdiship of the Imam[AS].

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1 *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, pages 142-143.

2 *Intikhab al-Mawalid*. This is a manuscript.

About Hazrat Syed Khundmir[RZ], the Imam[AS] said, "Bhai Syed Khundmir had come in all the readiness; the lamp, the wick and oil, everything was ready. It had to be and was lighted from the lamp of *vilayat* of Prophet Muhammad[SLM]."[1]

It is for this reason that Imam Mahdi[AS] once said, "The affirmation [*tasdiq*] of this servant is the seeing [*binai*] of Allah."[2] Hence, the Imam[AS] gave glad tidings of the positions of some apostles to some of his companions. And the Prophet[SLM] too had made a similar prediction in favour of the followers of Imam Mahdi[AS]. Hence, Imam Fakhruddin Razi[RA] has quoted the following *Hadis* in his book, *Tafsir-e-Kabir*: "Prophet Muhammad[SLM] said, 'I know a community, which will be in my position.' His companions said, 'O Messenger of Allah! How can this come to happen? You are the Seal of the Prophets and there would be no prophet after you.' The Prophet[SLM] said, 'Those people will not be prophets but they will be so close to Allah that prophets will be jealous of them. They will all be people who love Allah.'" This *Hadis* appears to be the exegesis of the Quranic Verse, "*O ye who believe! Whoso of you becommeth a renegade from his religion, [know that in his stead] Allah will bring a people whom He loveth and who love Him…*"[3] We will discuss this Quranic Verse and the *Hadis* in the explication [*tauzih*] of the parables relating to the ranks of the companions of the Imam[AS], Allah Willing.

This is an occasion to ponder over whether there is ascension [*mi'raj*] to a position higher than this, where a man will be a devotee [friend] of Allah and Allah Himself will be a Friend [*muhib*] of man. Is there any philosophy or concept of the development [*irtiqa*] of man to a position loftier than the one the Quran has presented?

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[1] This parable is also narrated in *Shawahid al-Vilayat* by Hazrat Shah Burhanuddin[RA], Hyderabad, 1379 AH, page 138.

[2] *Hashia Insaf Nama*, by Hazrat Vali bin Yusuf[RZ], Hyderabad, 1369 AH, page 10, [Parable 17]

[3] Quran, S. 5: 54 MMP.

Here the author, Hazrat Abu Sayeed Syed Mahmood[RA] has quoted Urdu-Persian philosopher-poet, Dr. Muhammad Iqbal's three Urdu couplets, which translated into English mean: "*'Ishq [Love] is the breath of Jibrail[AS] [Gabriel]; 'Ishq is the heart of Prophet Muhammad[SLM];/ 'Ishq is the Messenger of Allah; 'Ishq is the speech of Allah;/ The countenance of the flower is bright from the inebriation of 'Ishq; 'Ishq is raw wine; 'Ishq is the wine-glass of people of high caliber / 'Ishq is the theologian of sacred sanctuary; 'Ishq is the commander of the soldiers;/ 'Ishq is the traveler; His are thousands of destinations.*"

In short, Perfect Love for Allah is in reality the soul of the body of Islam. The teachings of Imam Mahdi[AS] are a holy war against the soulless learning. The people who thought the performance of the manifest rituals to be Islam and, who were the captives of the supremacy of the slaves [of Allah], instead of the supremacy of Allah Himself, thought a soulless body to be a live figure. For them the teachings [of Islam] are guidance. Iqbal says: "*'Ishq is the first preceptor [murshid] of intellect, heart and look/ If there is no 'ishq, the Shariat and religion are an idol-temple of imagination.*"

The Quran speaks both to the intellect and the heart. Indeed! It has more to do with the heart than the intellect. This is so because the evidence of the heart alone bears the Faith [*Iman*] in the Unseen and the Unknown. This is the first condition for those who get guidance from Quran and this is the norm of their progress. Allah says in Quran; "*It is a guidance to those who care to live aright, to those who believe in the Unseen….*"[1]

Allah Most High has not decreed that accepting the existence of Allah intellectually is enough. He has also instructed them to develop the Love for the Creator. Without this Love, a human being remains in the position of a soulless body if he [accepts the divine existence] on the basis of intellectual fealty alone. It is for this reason that Allah says, "*...Seek the means of approach to*

[1] Quran, S. 2: 2-3 SAL.

*him….*"[1] This has to be done along with *taqwa* [Fear of Allah] in obedience to the Verse, "…*Be with those who are true [in word and deed]*."[2] With the bounty [*barkat*] of the company of the truthful, one can find the correct and the nearest path of the Divine Love of Allah. Otherwise, an unconnected person falls a prey to thousands of thoughts, hundreds of doubts and scores of accidents [*hadisat*] and can go astray. The *bai'at* [fealty] to the Sheikh [*murshid*–preceptor] is the source of a relationship of Love between the worshipper and the Worshipped [*abd-o-ma'bud*]. This is a kind of means [*wasilah*], which creates a real life in a soulless body. That is why even during the period of Prophet-hood, the system of fealty [*bai'at*] was prevalent, as it was during the period of the *Vilayat.* By the Grace of Allah, this system continues [among the Mahdavis] even to this day and will continue till the day of Resurrection.

The Quranic Verses and the Traditions prove that the time for the Doomsday comes when the existence of the virtuous and the followers of the right path come to an end.

In short, the teachings of Imam Mahdi[AS], like the Desire for the Vision of Allah, Giving up the World, Trust in Allah, Abundant remembrance of Allah, Company of the Truthful, Seclusion and Migration etc., are in reality the concomitants of the Love of Allah, and every Lover, irrespective of whom he/she loves, has naturally to face similar problems. Such situations themselves come into being, provided the flame of Love has been kindled in every person. This is a thing, which every person can easily understand. Hence, further elucidation is deemed unnecessary. Iqbal says: Either the magnification [of God] in the expanse of the heavens/ Or the liturgies and supplications in the lap of the dust/ That is the religion of the men of self-realisation and the men inebriated in

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[1] Quran [S. 5: 35 SAL]
[2] Quran [S. 9: 119 MMP]

[the Love of] God/ But this is the religion of the priest and the existing things, the fossils and stones [that do not grove].

## Obligations of Sainthood

Whatever has been written and whatever will be written subsequently about the specialties of Hazrat Imam Mahdi[AS] proves that he was the Vice-regent of Allah and had been appointed by Him. His acceptance, affirmation and confirmation are an obligation of the *Shariat*. From this point of view, all the commands the Imam[AS] has issued on behalf of Allah are essentially the Obligations of Sainthood [*Faraiz-e-Vilayat*]. And they are like the commands of *Shariat.*

Besides, when a command is proved under the principles of *Deen* [that is, the Book of Allah, the practice of the Prophet[SLM], consensus and analogy] or any one of those principles, it is counted among the commandments of the *Shariat.* From this point of view also, the commands of the Imam[AS] become like the obligations of the *Shariat* [*Faraiz-e-Shariat*], because he too has proved that the commands were obligatory [*farziat*] under the Book of Allah and the Traditions of the Prophet[SLM].

The controversy that if the issues that the imams and directors [*a'immah* and *mijtahidin*] have treated as desirable [*mustahab*] are now treated as obligatory [*farz*], it leads to *naskh* [repeal], is not correct. First, there are great differences among the issues decided by the imams. Some of the imams have treated some issues as *farz* while some other imams have treated the same issues as *sunnat.* Yet others have treated them as desirable. If these differences among the imams do not lead to repeal, how will the commands of Imam Mahdi[AS] about some issues being obligatory, which the *mujtahids* had earlier treated as *sunnat* or desirable, lead to repeal, when obedience to the commands of Imam Mahdi[AS] is deemed to be more essential than obeying the commands of the *mujtahidin*, because the Imam[AS] is infallible [*masoom anil-Khata*], Vice-regent

[*Khalifathullah*] and truthful messenger [*Makhbir-e-Sadiq*]? It is for this reason that Imam Shi'rani[RA] writes, "[After the advent of Imam Mahdi[AS]], all the religions [*mazahib*] of the imams [of *Shariat*], prevalent before the Imam[AS], will become practically void…."

Some people think that *Shariat* and *Tariqat* will cause controversies in the religion and is repugnant to the Quranic Verse, which says; "*The way of life acceptable to Allah is Al-Islam [the way of devotion, of surrender to the Divine Will].*"[1] But both *Shariat* and *Tariqat* are based on the Book of Allah and the *Sunnat* of Prophet Muhammad[SLM]. The truth is that the *Tariqat*, which is opposed to *Shariat*, is nothing, as we have already explained.

The subject of *Tafsir*, *Fiqh*, *Kalam*, etc. is the Quran, but the principles of each of these branches of knowledge are different and the ways they discuss their subject too are different. These specific differences cannot be called controversies. The issues of each of these branches of knowledge and their concomitants have their specialties and they complement each other. They lead to perfection of the [divine] commands and teachings and their flawless implementation.

The rules and regulations of various departments are different and are framed to meet the needs of each department. You cannot argue a criminal case on the basis of the rules and regulations of the revenue departments. The rules and regulations pertaining to the civil disputes will be out of place in solving the municipal problems. Despite these specific differences, all these departments are part and parcel of the same system of the governance. These examples show that there are a number of differences between different departments. But for the issues of *Tariqat* the support and help of the *Shariat* is imperative. This shows that there are no differences between the two. But while discussing the issues of each of them, the specialties and concomitants of the respective

[1] Quran, S. 3: 19 SAL.

branch of religion have to be used in relevant arguments. Perhaps this is the reason why a suspicion of dispute contradiction or separation arises. This is not based on correct thinking.

Matters like *namaz, roza, haj, zakat* [ritual daily prayers, fasting, pilgrimage and payment of poor-money], economic and political affairs besides the purity of the inner self and heart, humility, honesty and other things organize the morals and qualities and societal concomitants of human beings and lead the humanity towards an exalted civilization. Obviously, these issues include the esoteric status also. All these are also part of obedience of the *Shariat* and Love for Allah and His Apostle Muhammad[SLM]. In addition to all these, the rise, in the heart, of a desire and inquisitiveness for the Vision of the Beloved [that is, Allah], deep meditation in Divine Love, and, in pursuance to the objective, join the company of the knowledgeable people [*arbab-e-ma'tifat*] to perform good deeds, and, finally, reach the situation [*ahwal*] and stations [*maqamat*] – all these are the esoteric affairs, which the word *batin* [immanence] connotes in its comprehensive meaning.

In short, these technically exoteric and esoteric issues are in themselves bearers of some essentials and specialties. The nature of these differences cannot be determined as incompatibilities. But it can be said that the esoteric issues bestow higher ranks and status on the exoteric aspects of the Noblest of the Created [*ashraf-al-makhluqat*] on the humans. It is obvious that the angels too are the Created [*makhluqat*]. Hence, the meaning of the term, Noblest of the Created, can be applied in its true sense to the humans only when they become superior to the angels in their subtlety and proximity to Allah. Allah says, "*...For prayer [*salat*] restrains from shameful and unjust deeds; and remembrance of Allah is the greatest [thing in life] without doubt.*"[1]

After stressing the importance of *salat* and its objective, [Allah] has explained in a short and eloquent manner that '*the*

[1] Quran, S. 29: 45 AYA.

*remembrance of Allah is the greatest [thing in life] without doubt.'* Now it becomes very clear that even though the religion is one and the same, as Allah has said, "*The way of life acceptable to Allah is Al-Islam*."[1] And this *Al-Islam* is for the whole world of humanity and meets all human needs. It also guides those people who want to organize the political and economic institutions. It also teaches those people who have a penchant for culture, worship and divine remembrances. Their teachings come from this very *Al-Islam.* It also guides those people who want to achieve the Vision of Allah. *Al-Islam* is a perfect and complete religion, which has in it the entire wherewithal to reach the highest ranks. Hence, it cannot be said that the affairs of the immanence are separate from Islam or that there is difference between the *Shariat* and *Tariqat*. In short, the obligations of the Sainthood [*Vilayat*] are like the commandments of *Shariat.* These are like the principles and the commandments the *ulama* and *fuqaha* [the scholars and the legists] have extracted [from the Sources of Islamic Law]. They are also like the practical aspects [*furu'*] of the principles laid down.

## Desire for Allah's Vision

The desire to see Allah Most High is naturally kindled in one who reposes faith in His Existence and Unity. The people well versed in the psychology of man would not deny that man naturally possesses the urge and inquisitiveness, which lead him to thousands of objectives that he achieves throughout his life, but his eagerness to desire and demand does not diminish. He is not content. He strives with hard work, concentration and labour to win educational qualifications. His eagerness does not end when he achieves his objectives. Then he craves for higher positions, pomp and pageantry, wealth and affluence and family and progeny. When all this is achieved, he develops other desires. He achieves

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[1] Quran, S. 3: 19 SAL.

thousands and thousands of his desires, yet his insatiable hunger is never satisfied. His desires persist but his peace of mind vanishes.

One should ponder over this irrefutable reality as to what is the objective, which, if achieved, satisfies him so fully that he may not desire anything more and achieves peace and contentment of the heart and mind. One needs to ponder over the Quranic passage wherein it is explained that in the sempiternity [*azal*] itself, Allah had extracted a promise from us [human beings]. Allah asked the Children of Adam[AS], " '*Am I not your Lord?*' *They said, 'Yea, Verily. We testify,*'"[1] [that 'You are our Lord']. This shows that we have confessed to the Lordliness [*Rububiat*] of Allah in the sempiternity itself.

The kindling of the desire after coming into this world and, despite winning the greatest profit, not becoming content and not being destined to winning the peace and contentment of heart is an incontrovertible proof that this desire is really related to the same Lordliness [*rububiat*], which we have promised. But the misleading by the human intellect or wisdom and the misguiding of the environment [*mahaul*] has largely turned the human beings into the worshippers of things other than Allah. Consequently, thousands of motives for worship came into being. Even if they were inclined to worship anything, the natural inclination for the desire and demand for the Only Existence that needs to be worshipped is manifested. Even if you discuss with the people, who deny the very existence of God, the causes of the system of the universe, they appear to be compelled to admit the reality that there is essentially a force, which maintains that system. They disavow God but are compelled to admit the connotation of the term God. This, by implication, means that there is none in the world who disavows God. The difference is only of the technical terms and the perceptions, which largely affect the beliefs and deeds. Hence, the Quran says, "*And if you ask them who created*

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[1] Quran, S. 7: 172 MMP.

*them, they will surely say: Allah. How then are they turned away?*"[1]

In short, the urge is present in the human being. This urge should be directed towards the God, the One without partners, which will give him such peace and contentment that he would be compelled to abhor everything other than Allah. Allah says, "*[To the righteous soul will be said:] 'O [thou] soul, in [complete] rest and satisfaction! Come back to thy Lord, – well pleased [thyself], and well pleasing unto Him. Enter thou, then, among My Devotees! Yea, enter thou My Heaven.*'"[2]

As a human being loves the feelings of profit and pleasure, he loves things beyond [carnal] feelings, which he comes to know or experience. One has not seen Rustum but even today one comes to know of his superhuman strength and bravery. One is inclined to love and respect him. And this is nothing new. Everyone will accept that he would be disposed to praise a person whose perfection [in any field] he is informed of. Similarly, when one comes to know of the manifestations of the Omnipotence of the *Zath*, the One without partners and His Eternal Perfection, it will create Love and Respect for Him. That is why we have said that, after one reposes faith in His Existence and Unity, the emergence of the desire in him for Him is a natural consequence.

Every person's love and desire are related to the nature of his aims. Everyone's ranks of love go on improving in proportion to his courage and certainty [*ieqan*]. Some people are content at making a show of their love and obedience in the system of worship and other affairs. And a revolution in the emotional elements of some others is created to so great an extent that they yearn to go and cross these limits and endeavour to reach higher ranks.

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[1] Quran, S. 42: 87 MMP.

[2] Quran, S. 89: 27-30 AYA. Hazrat Abu Sayeed[RA] interprets *My Heaven* as the *Vision of Allah*.

The *zath* of Allah Most High is above comparison and there is none to compare with Him. Just to make the reader comprehend the matter, we give an example below:

"The people of a country are leading their lives peacefully under the government of a ruler. They are obedient to the law, rules and regulations, rewards and chastisements under that system of governance. From this point of view, they are the loyal subjects. Among them, there are some people, in whose hearts a passion is kindled that they should come very close to the ruler and be the cynosure of his eyes. To achieve this status, they have to adopt other methods that would facilitate attaining the closeness to the ruler, in addition to the ordinary obedience to the normal peace keeping and other political laws of the land. They need to be in search of finding ways and means of inching closer to the ruler. Having overcome all these hurdles, they are yet in need of and wait for the acceptance and sanction of their request for a position of proximity to the ruler."

The belief in and deeds implementing the Testification of Divine Unity, the daily ritual prayers, fasting during the month of Ramazan, payment of poor-money, the commands and the interdictions, will no doubt be sufficient to make one obedient to Allah and His Apostle Muhammad[SLM]. Despite this, there would be some faithful [*muminin*] who develop a desire of knowing and meeting ['*irfan-o-visal*] of the *matloob* [desired]. For this, the concomitants of the Divine Love, the bounty of the company of the Perfect and the Truthful [*kamilin-o-sadiqin*], and a sincere effort on the part of the seeker to implement their teachings and instructions is necessary. And after fulfilling all the conditions and obedience, the achievement of the objective entirely depends of the Divine Pleasure. And that is all. "*That will be the Grace of Allah that He bestoweth on whomsoever He willleth* [1] *...and unbounded is the Grace of Allah.*[2] Allah has bestowed the power of thinking on

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[1] Quran, S. 5: 54 SAL.
[2] Quran, S. 2: 105 SAL.s

human beings. Hence, man realizes images. The manifest senses realize whatever is in front of them. But if what is not before him is mentioned and its signs and specialties are explained, the developing of an image [in the mind of the listener] is a necessary consequence. We have not seen a battlefield, but when the conditions of a battlefield and the weapons used are described, an image of the situation there develops in our mind. But when the pictures of the battlefield come before our eyes, the new image will be more reliable than the first that had developed in our mind. But the real image of the battlefield will come only when we go there and see it with our own eyes. After this short discussion about imagination, it would become easy to understand the attributes and specialties of the Existence of Allah Most High through the Divine Books and the Messengers of God. The manifestations of many hues of the Omnipotence of the Creator seen in the world lend a certainty about His Existence. This affirmation [*iqrar*] is the first stipulation for entering Islam. It is but natural that an image of the existence of God is formed in the mind of the person who makes the affirmation. The person, whose mental image is nearest the Reality, will be the foremost on the road to the destination of affirming the Unity of Allah.

Allamah Syed Ashraf Shamsi[RA] writes, "Since the existence and the attributes of Allah Most High are the very essence of Allah in the views of the *sufis* and philosophers, it is impossible to imagine, comprehensively or incomprehensively, the God, but imagining Him, with or without a reason, is not impossible, because, pondering over the Creation and its signs, it is possible to imagine Him with or without a cause. It is for this reason that Allah Most High has ordered to think over the Created [*makhluq*]."[1]

By reciting the Testification of Divine Unity by word of mouth, reposing faith in Prophet Muhammad[SLM] and Quran and following the Islamic Laws to the extent possible, one enters the domain of

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1 *Tanvir-al-Hedaya,* by Allamah Syed Ashraf Shamsi[RA], Daira Press, Chhatta Bazaar, Hyderabad, 1390 AH, page 137.

Islam, but this is the rank of the common people. The other rank is that of the scholars, the scholastic theologians [*mutakallimin*] and the philosophers who prove the *zath* of Allah Most High by cogent arguments. The third rank is that of the *arifin kamilin* [mystics who possess the knowledge of God and who consider the system of argument as imperfect and unsound and demand the Vision (*didar*) of Allah]. In other words, they progress from the Knowledge of Certainty [*ilm-al-Yaqin*] to the Certainty of Belief at sight only [*'ain-ul-yaqin*]. The latter is a higher rank. The next higher rank is that of the *Haq-al-Yaqin* [Truth of Certainty]. Imam Fakhruddin Razi[RA] writes, "Verily, pure hearts are naturally inclined to achieve perfect knowledge of Allah Most High and the most perfect method of gaining complete knowledge is Vision (*ruet*).[1] Two couplets from Iqbal: "He said: 'What is this knowledge and art?' I said: 'It is skin.' He asked: 'What is the argument?' I said: 'The vision of the Friend.' He asked, "What is the religion of the common people?' I said: 'They have heard.' He asked; 'What is the religion of the knowledgeable [*'arifan*]?' I said; 'Seeing.'"

We will discuss in detail the question of *'ishq* and *ilm* and *ilm-e-mukashifa* and *ulum-e-Sharia* [Love and knowledge, revealed knowledge and the knowledge of *Shariat*] in the Chapter relating to *ilm* [knowledge], Allah Willing.

Hazrat Bandagi Miyan Syed Khundmir[RZ] has written in his book, *Aqida Sharifa,* that "Imam Mahdi[AS] has said, 'The desire to see Allah was obligatory [*farz*] on every man and woman; one would not be a *mumin* [believer] until he or she had seen Allah through physical eyes, spiritual eyes [the eyes of the heart] or in a dream; however, a true seeker who had given up his or her ungodly desires, who had devoted himself or herself heartily to Allah, who always remembered Allah, who kept himself or herself aloof from

[1] *Tafsir-e-Kabir,* Allamah Fakhruddin Razi[RA], Volume 3, page 223.

the world and [His] Creation and who had the courage to come out of himself or herself too was blessed with Faith [*iman*].”[1]

This specialty of the faithful [*mumin*] is on the basis of the ranks of Certainty [*yaqin*], but the author of *Hadiya-e-Mahdavia* has drawn the erroneous conclusion that there would be no *momin* in Mahdavi religion without seeing Allah. He has taken advantage of his conclusion to taunt and deride the Mahdavis. Further, he has disputed the concept of the Vision of Allah and said that it was contrary to the beliefs of the *Ahl-e-Sunnat.* The readers would themselves feel that this is a false allegation, because Imam Mahdi[AS] has not said that the vision of Allah is obligatory. All that he has said is that the <u>desire</u> to see Allah is obligatory. Further, it is not said that *iman* depended on the vision of Allah. The words, *talib-e-sadiq* [true seeker] stand witness to it. Besides, there is a similar, but more lucid and unambiguous parable in the book, *Naqliat-e-Miyan Abdur Rashid*[RZ]; it says, “Imam Mahdi[AS] is narrated to have said, ‘The real believer [*mumin*] is he who has seen Allah through his physical eyes or the eyes of the heart or in a dream. Even if one has not seen Allah through these three media, one should have profound desire that he should see Allah. Such a person too is a believer.’”[2]

There is another explanatory parable on the same subject. In it, the Quranic terms, *zaalimullinafsih*, *minhum-muqtasid* and *saabiqum-bil-khayraati* have been explained [*tafsir*]. Their ranks have been explained as *jabarooti*, *malakuti* and *lahuti* and then it has been said: “*The person who has not achieved any of these three stations, who does not even try to achieve them and does not grieve at his deprivation, verily he does not belong to the group of Imam*

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[1] *Aqida Sharifa*, by Hazrat Bandagi Miyan Syed Khundmir[RZ], English translation by Faqir Syed Ziaullah, Channapatna, 2000 AD, page 13.

[2] *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, page 129.

*Mahdi*[AS] *He should be deemed to belong to the group, which claims and belies.*"[1]

This shows that the people who have not at all achieved the Vision [*didar-e-Khuda*] have not been denied the essence of Faith [*nafas-e-iman*]. But alas! The author of *Hadiya-e-Mahdavia* has wrongly alleged that the Mahdavis who have not achieved the Vision of Allah are all *kafirs*. There are Quranic Verses and Traditions of the Prophet[SLM] that contain similar commands [as in the parables mentioned above]. For instance, Allah has said, "*Whoso judgeth not by that, which Allah hath revealed; such are disbelievers.*"[2]

Some Traditions of Prophet Muhammad[SLM]: "The person who has no *amanat* [trust, honesty], has no Faith [*iman*]. He, who does not keep his word, has no religion [*deen*]." "He alone is a *musalman* from whose hand and tongue other *musalmans* are safe." "He, who deliberately gives up *namaz*, becomes *kafir*." "The person, whose neighbour is starving, and who eats bellyful and spends his night, is not a believer [*mumin*]." There are many such examples. The question now is: "Whether the *musalmans*, who do *not* observe these commands, cannot be called *musalmans* or *mumins*?" Our answer is what this question elicits as an answer from the critic [the author of *Hadiya-e-Mahdavia*].

The *maslak* [path, method, procedure] of the Mahdavis in respect of the Vision of Allah through the physical eyes, the eye of the heart or in a dream is not contrary to the accepted principles of the *Ahl-e-Sunnat*. We will make a summary explication of that too.

*Sharah-e-Muaqif* is a famous book of *Ilm-e-Kalam* [Scholastic Theology]. It says in respect of the seeing of Allah: "Our Imams unanimously hold that seeing of Allah in this world and in the Hereafter is rationally lawful. From the point of view of the narrative [*naql*] there is difference of opinion on its being lawful in this world. Some have proved the Vision in this world, while

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[1] Ibid, pages 144-145.
[2] Quran, S. 5: 44 MMP.

others have denied it." In *Sharah-e-A'qaid*, it is stated, "This is an indication that Vision of Allah is possible in this world." Allamah Tuftazani[RA] writes in his book, *Sharah-e-Maqasid*, "Before the opponents emerged, the *Ummah* of Muhammad[SLM] was unanimously agreed upon the happening of the Vision of Allah." Again he has said, "The Tradition of Prophet Muhammad[SLM] on the Vision of Allah has been reported by twenty-one of his eminent Companions[RZ]."

We would discuss only one of the many Quranic Verses dealing with the Vision of Allah. This is the one Verse on which very controversial debates have taken place in the past. Allah says, "*No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.*"[1] Some groups have argued that this Verse denies the Vision of Allah. And the commentators [*mufassirin*] of the *Ahl-e-Sunnat* have argued that it proves the Vision of Allah. Imam Fakhruddin Razi[RA] has dealt with the subject at length and proved with convincing arguments that this Verse does not deny but supports the Vision of Allah.

Be it known that there are two ways of seeing a thing. One, only that portion of a thing can be seen that is in front of the eyes. Two, the whole thing can be seen from all sides in one glance. The first is called *La ma'al-Ahaata* [seeing without environment] and the second is *Ma'al-Ahata* [seeing from all sides]. The second is called *idrak* [perception, awareness, comprehension]. This explication shows that *idrak* has been denied, which is perfectly correct, because the *zath* of *Allah* is extremely expansive without a limit or boundary and, hence, its *idrak* or seeing Him from all sides comprehensively in one glance is impossible. Hence, *idrak* has been denied. But the denial of this *idrak* does not prove the essence of His Vision. Apart from this, there is no Verse in Quran that clearly denies the Vision.

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[1] Quran, S. 6: 103 AYA.

The argument of Imam Fakhruddin Razi[RA] is as follows: "Our argument is that when a thing is confined to limits or boundaries [*mahdood*] and our power of seeing and comprehension has covered all its limits, boundaries, sides and dimensions, our *basr* [vision] has encircled or encompassed Him. Such vision is called *idrak* [comprehension]. But if our vision has not completely seen a thing from all sides, it is not called *idrak.* In short, *ruet* [appearance] is an article [*jins*]. It has two aspects: seeing from all sides and seeing from one side or in part. Seeing from all sides is called *idrak.* Thus in denial of *idrak*, only one aspect has been denied. [And the rule is that] by denying one aspect, the whole article [*jins*] is not denied. The denial of the *idrak* of Allah is not necessarily the denial of the *ruet* of Allah. And this argument is good, valid and acceptable in reply to the contention of the critic."

The scholars know that all the eminent authorities of the *Ahl-e-Sunnat* acquiesce in the question of the essence of the Divine Vision, and all of them are unanimous and believe on the Vision of Allah in the Hereafter. But if there is some difference of opinion, it is about the Vision of Allah in this world. But even this is not a very difficult issue because the Omnipotent God, who has the power to bestow His Vision on the Day of Resurrection on the people competent to receive His grace, is not powerless to bestow the same grace and Vision in this world.

Imam Mohiyuddin ibn Arabi[RA] says, "This shows that when the Vision is lawful in a dream and on the Day of Resurrection, the manifestation of the Vision is lawful for the person, whom Allah wills, to see Allah in a state of wakefulness in the life of this world."

Hazrat Bayazid[RA] writes, "As Allah Most High is hidden from the eye, He is hidden from the heart, but when He throws his *tajalli* [manifestation], both the eye and the heart are one and the same."

Hazrat Jami[RA] says: "[We] have not seen Muhammad[SLM] with a different eye. But with the same eye of the head."

Hazrat Khwaja Banda Nawaz[RA] has written a commentary on a book of Hazrat Sheikh Suhrawardi[RA]. Its title is *Aadab-al-Muridin.* In it he writes about the Vision of Allah: "The *Sufis* are unanimous that one can see Allah through the same eyes that are on the face and through the same pupils, which have light. I, who am Muhammad Husaini, say that there are such *buzurg* servants [of Allah] who have seen Allah with the eyes of their heart in this world." [Later, he again says that] "It is proved that a true seeker and a strongly desirous person can see the beauty [*jamal*] of Allah Most High in this world." "Man is sight, the rest is skin! His sight is seeing the Friend [God]."—Maulana Rum[RA].

From this short discussion, it is obvious that the efforts the author of *Hadiya-e-Mahdavia* to prove the Mahdavia concept of the Vision of Allah as violating the accepted principles of *Ahl-e-Sunnat* is wrong from every point of view. But of course, the matter is only this: the *Ahl-e-Sunnat* were not acquainted with the concept of the desire for the Vision of Allah as an obligation earlier. Hazrat Imam Mahdi[AS] introduced it as an obligation at the bidding of Allah Most High. In further proof of it, the Imam[AS] also explained the [relevant] Quranic Verses.

It is enough to keep in mind a rule of *Shariat* at this stage. When Allah commands the performance of some act, and interdicts the performance of another act, and says that the violation of His command or interdiction attracts the retribution of Hell, obeying the command or refraining from what is interdicted becomes a *farz* [obligation]. Allamah Shamsi[RA] has discussed this question in his book *Tanvir-al-Hedaya.*

Allah says: "*…Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord admit no one as partner.*" [1]

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[1] Quran [S. 18: 110 AYA]. The Arabic word, *Liqaaa-a'*, has been translated as 'meeting'. However, Hazrat Abu Sayeed[RA] translates it as *didar* [seeing], and explains *amalan salihan* as the '*giving up of the world and polytheism*'.

The scholars have discussed the meaning of the Arabic word, *Liqaaa-a'* at some length. Some have taken it to mean *sawab* [reward] while according to others it means *ruju'* [return] to Allah. However, the reality is that during the days of the scholars of the yore and the Muslim scholastic theologians, Greek Philosophy had become popular in the world of Islam and the non-Muslim scholars used to criticize Islam on the basis of the principles of that Philosophy. Hence, much of the time of [our] *ulama* was spent in those debates. And, since this philosophy had been commonly accepted, the rationalist *ulama* declared that the *Shariats* [the Codes of Law] of the prophets were perfectly in accordance with the Greek Philosophy. Because of this claim, it became necessary for them to conform the issues of the *Shariat* to the discussions of that philosophy. For this, they had to resort to thousands of explanations [*taveelen*] of the Divine *Shariats*. The basis of the differences of the *Mu'tazilah* and others in respect of the Vision of Allah is the same that, if the conditions of the Vision are made subservient to the Greek Philosophy, and they are accepted as possible, valid and lawful, it becomes necessary, under them, for Allah Most High to have a [material] body and its concomitants. And this is not correct. Hence, they disavowed the Vision of Allah itself in view of perfect *tanzih* [sanctity] and took the trouble of explaining [*tavilat* of] the words of the Quranic Verses concerning the Vision of Allah. Although the *Asha'ira* [the followers of Imam Asha'ri[RA]] tried to refute the contentions of the *Mu'tazila*, but some of their arguments are not free of errors. In short, the basis of all these defects is the effort to conform [the Islamic norms] to the Greek Philosophy.

The famous philosopher Ibn-e-Rushd[RA] is among the rationalist *ulama*. His opinions about the Vision of Allah Most High may be noted. Allamah Syed Ashraf Shamsi[RA] quotes him in his book, *Tanvir-al-Hedayah* that "Allah Most High has named himself as light [*Nur*]." He says, "*Allah is the Light of the heavens and the*

*earth.*”[1] And this Light is such that the high and the low feel that it can be sensed. They know that it is the noblest feeling. They comprehend [*idrak*] other things because of light. When Allah Most High calls Himself *Nur* and from the side of *Nur*, all kinds of things can be seen [*ruet*]. Then the seeing [*ruet*] of the *zath* of Allah Most High is lawful from the side [*jahath*] of *Nur*. And the demand of what can legally be seen is not impossible. Hence, all the objections of the *Mu'tazila* whose arguments are based on the principles of rationality and whose intention is *tanzih* [the elimination of anthropomorphic elements from the concept of deity] have failed. And now there is no need of the elucidations [*tavilat*] of the Asha'ira that they had offered in respect of the Quranic Verse, " *…Thou shalt not see Me…*" [2]

This apart, all the philosophers are unanimous that the *zath* of Allah Most High is free from a [material] body and its concomitants. Then any discussion on the question of the conditions [*sharait*] of seeing Allah *vis-à-vis* the material body and its concomitants is useless. Otherwise, it will be subject to deduction by analogy with discrimination [*qiyas ma'-al-fariq*][3];any conclusion drawn from it will not be correct. This shows that giving up the *didar* as the meaning of *liqaaa-a'* and indulging in uncalled for explanations [*tavilat*] based only on the conditions of a material body would not be correct. It is for this reason that Imam Razi[RA] has quoted the statement of Zarar bin Umar al-Kufi. It is as follows: "Verily, the Vision of Allah will be achieved through a sixth sense, which Allah will create in the sense of seeing [*basr*]." Subsequently, Imam Razi[RA] has contradicted the thinking of some

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1 Quran, S. 24: 35 MMP.

2 Quran, [S. 7: 143 SAL and *Tanvir al-Hedaya,* by Allamah Syed Ashraf Shamsi[RA], Daira Press, Chhatta Bazaar, Hyderabad, 1390 AH, page 161. A discussion on the Quranic Verse, "*Thou shalt not see Me*" can be seen on the explication on subliminal migration on page 126 of *Tauzihat* [Urdu].

3 *Qiyas ma'-al-fariq*: The *zath* of Allah is *nur* and tying to see Him materially is *qiyas ma'-al-fariq.* In other words, it is differentiating between Allah and His slave. It also means, 'to compare one thing with the other without similarity and relevancy.

people that "people of Paradise will be seeing Allah because of their proximity [to Allah] and the people of Hell will be deprived of seeing Allah because of their distance [from Him]," and said: "But it is because Allah will create the capacity of seeing Him in the eyes of the people of Paradise and He will not create that capacity in the eyes of the people of the Hell."

Believing or reposing faith in a *farz* [obligation] which is proved by a commandment in Quran or a Tradition of Constancy [*tawatur*], whether it is *tashbihi* [allegoric or of comparison] or *tanzihi* [of elimination of anthropomorphic elements from the conception of deity], is also a *farz* [obligation] irrespective of whether our intellect is capable of comprehending it or not. Iqbal says: "Intellect has no time from criticizing to spare. Lay the foundation of your deeds on '*Ishq* [Divine Love]." Hence, the compulsion of the commandments of *I'shq* is *taqlid* [unquestioning adoption of concepts or ideas].

In short, *Liqaaa-a'* means *didar* [seeing]. Assigning any other meaning to it is making *tavilat-e-baeeda* [inviting distraction by cumbersome explanations]. Hence, Imam Razi[RA] has written in the exegesis of the above Quranic Verse: "Our friends have substituted *ruet* for *Liqaaa-a'*." [1]

Baizavi[RA] has written, "[He] is desirous of the Beauty of *Laqaaa-a'*. " [2]

Further, there is a Quranic Verse, in which the abode of a person who does not desire the *didar* of Allah is shown as Hell. Allah says, "*Lo! Those who expect not the meeting*[3] [*liqaaa-anaa* or seeing] *with Us but desire the life of the world and feel secure*

[1] *Tafsir-e-Kabir*, Volume 5, page 761.
[2] *Baizavi*, Volume 1, page 55.
[3] The Arabic word for *meeting* used in this, Verse is *'liqaaa-anaa'*, which means Our seeing or Our *didar*.

*therein, and those who are neglectful of Our revelations, Their home will be the Fire because of what they used to earn.*"[1]

Imam Fakhruddin Razi[RA] writes in the exegesis of this Verse, "Be it known that interpreting *raja* [hope or expectation] as fear is far-fetched because the explication of *zid* [opposite] by *zid* is not permitted. And there is no doubt that in this context there is no hindrance in using manifest meaning of *raja*."[2]

In short, the punishment for not desiring the Vision of Allah and remaining happy and content with the life of the world has been fixed as Hell. Hence, the seeking of the Vision of Allah has to be accepted as obligatory. Apart from this discussion, Imam Mahdi[AS] is the Vice-regent of Allah. Allah has appointed him [*mamur-min-Allah*]. He follows the Book of Allah and the *Sunnat* of Prophet[SLM] through Divine Teaching without a medium. [We have dealt with the subject exhaustively in our explications about Parables 9 and 10, above]. From this point of view, whatever the Imam[AS] says is *farz* [obligatory] and it has to be believed, obeyed and acted upon as such.

Parable 227 [3] may be noted. [The text of the parable is given in the footnote below]. And the companion of the Imam[AS], Hazrat Syed Khundmir[RZ] once said, "Allah Most High has bestowed two eyes on every hair of this servant [of Allah]. This servant has seen Allah through them." It is for this reason that the Imam[AS] has given the glad tidings that "Brother Khundmir[RZ] has perished in Allah and has reached [the stage of] *Baqa-billah* [surviving with Allah]. *Fana fillah* is seeing Allah with the eyes of the head; and *Baqa-billah* [is seeing Him] through every hair or even beyond it. This shows that

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1 Quran, S.10: 8 and 9 MMP.

2 *Tafsir-e-Kabir*, Volume 4, page 502.

3 Parable 227 quotes the Imam[AS] as saying, "This servant [of Allah] has been following in the footsteps of Prophet[SLM] and perfectly emulates him in seeing [Allah] through the [physical] eyes and the eyes of the heart but the application [*itlaqiat*] of the physical eyes and the eyes of the heart has reached a stage where every hair [of the body] has become a mirror and an eye."

there are two kinds of *ruet*. If it is without a medium, it is *ruet-e-mutlaqa;* and if it is through a medium, it is *ruet-e-muqaiyyada*. *Ruet-e-Mutlaqa* is achieved by a *nazir-e-tajalli-e-zath* [seer of the manifestation of the Essence of Allah] and he is a perfect *musalman.* Hence, it is valid and confirmed that the *naziran-e-tajalli-e-zath* and *musalmanan-e-taam* are the two Seals [of Prophet-hood and Sainthood], as Allah has said, "*Say [O Muhammad!] 'This is my way: I call [men] to Allah on* baseerath,[1] *and that person too will call, who will be my [perfect] follower– Glory be to Allah– and the two of us are not the idolaters [mushrik]*.'"[2] In this Quranic Verse, the Arabic word *ana* means Prophet Muhammad[SLM] and *manittaba-anii* purports to mean the *zath* of Mahdi Mau'ood[AS]. And since there is no shade even of the technical polytheism [*istilahi shirk*] in the two Seals [Prophet[SLM] and Imam[AS]], the words, "*Glory be to Allah---and the two of us are not the idolaters*, have been used. These words spontaneously prove their [the two Seals'] being *musalmanan-e-taam*. In addition to the Seals, if anyone of the companions is given the glad tidings of being *musalman-e-taam, fana-e-taam* [perfectly perished in Allah] and *nazir-e-tajalli-e-zath*, the tidings will be of special rank as a gift of the Seal of the Sainthood of Prophet Muhammad[SLM]. On all other *nazirin-e-sifati*, the term *ruet-e-muqaiyyada* [captive vision] will apply. This *ruet* will be through a medium.

Imam Mahdi[AS] has said, "He, who has seen Allah confined [*muqaiyyad*] is a *mushrik* [polytheist]." But this *shirk* is not the polytheism under the *Shariat*, what it connotes is *istilahi shirk* [technical polytheism]. Even the *sufia muhaqqiqin* [Sufi researchers] accept this technical term. According to their technical terms, this is a kind of polytheism where the kind of *ruet* [Vision] that a person achieves through a medium but not without a medium. Vision of Allah without a medium is available only to the

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1 The Arabic word *Baseerath* has been translated as 'firm conviction' [SAL], 'clear as the seeing with one's eyes', [AYA], and 'with sure knowledge' [MMP]. However, Hazrat Abu Sayeed[RA] has translated it as '*didar*'.

2 Quran, S.12: 108 Abu Sayeed[RA].

Seals [of Prophet-hood and Sainthood]. Two couplets of Iqbal: If Prophet Muhammad[SLM] is the lord of the whole universe, the lord of the Mother of the Book [the Quran and Divine Revelation] and there is no veil between him and Allah, he is also been gifted with the favour of the Vision of Allah without a medium, why are the words "O Allah! Increase my knowledge" were on his tongue [or lips]?

## Riddles of Reality[1]

Parable 226.[2] Imam Mahdi[AS] has also said, "Whatever can be explained is *Shariat* (Islamic Code of Law); *Haqiqat* (Divine Reality) cannot be explained."

The word, *Haqiqat*, in this saying of Imam Mahdi[AS] is used to connote the realities of *zath* [nature and essence] and *sifat* [attributes] of Allah Most High. The word, '*whatever*', does not indicate commonness, because the experiences and observations prove that the reality of most of the issues and things can be seen and explained. But since the teachings of Imam Mahdi[AS] are related to Divine Love and Vision, the words, '*whatever*' and '*Haqiqat*', purport to mean the same specifics.

The incapability to explain the *zath* and *sifat* is nothing to be astonished about, as the skill of speech is incapable of explaining some of the feelings and things beyond feelings. Take, for instance, the word '*pain*'. Think over it. If someone gets a blow, the feeling of hurt that results is commonly called 'pain'. In the languages of the world, the specific words that are used for this feeling alone can be used. And that is all. The most eloquent person cannot explain this feeling in words. Nor can it be shown from the eyes too, although the nature of 'pain' is a feeling. And its existence is

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[1] This is an explication of Parable 226 in *Naqliat Miyan Abdur Rashid[RZ]*.
[2] Parable 226 of *Naqliat Miyan Abdur Rashid[RZ]*.

an irrefutable reality. Despite this, its nature cannot be explained. It can only be felt. In reality, only he, who has the pain, can know it.

There are other examples like electricity or ether [*asir*]. Their manifestations are the proof of their existence. Light, the working of machinery, the most important inventions of the world and businesses run on electric current, so much so that even the interior organs of the human body and their movements are seen through this very electricity. Even their pictures are made and preserved.

Similarly, ether too has its own wonders. The scholars say that its speed is 186,000 miles per second. In view of its speed, it would not be wrong to say that it moves around the whole world. All the specialties of the radio are specific to it. It is because of this, that a speech from one part of the world can be heard in another part of the world without any reasonable delay. Even the speaker's picture appears alongside.

Electricity and ether can be described only by their known names, despite all their self-evident truths and accepted principles. One can experiment on their properties and conditions and benefit from them. But their reality [*haqiqat*] cannot be described. Nor one can see or show them with eyes.

Similarly, the *zath* and *sifat* of Allah Most High are free of analogies. They can be described by their known names or their qualifying definitions or those terms which have been used in the Quran, the Traditions of the Prophet[SLM] or the parables of Imam Mahdi[AS]. But the reality of the *zath* and *sifat* of Allah Most High cannot be confined within the limits of words.

"*Say: 'If the ocean were ink [wherewith to write out] the words of my Lord, sooner the ocean would be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid*.'" [1]

[1] Quran, S. 18: 109 AYA.

A question can arise here that when the reality of many of the things Allah has created cannot be explained and cannot be seen by the naked eye, not even with the help of the most powerful microscopes and telescopes, then how can we see Allah Most High, Who is free of analogies?

A short answer to this question would be that the things that have been described are confined to the limits of their natural peculiarities and status. Man wants to reach them, see them and examine them, but the things do not have the sense to feel or understand or accept or reject the demand.

Contrary to this, Allah Most High is Absolutely Omnipotent. He '*doth what He willeth*'.[1] That is His Power. He does what He pleases. If the thinking of a man is real, his deeds and the quantum of his eagerness and Love are great, He creates in his *zath* and eyes a potentiality, which fulfills his desire and inclination to see Him.

Hence, the reality and peculiarity of the subtle and other things that are beyond the grasp of the senses is their own. But the Reality and the Specialty of the Existence, beyond analogies, again is its own. Therefore, the Vision of Allah cannot be denied on the basis of the inability of other things to be seen.

Since *Vilayat* too is a specialty of the *zath* of Allah Most High, it can be explained to the extent of the availability of the known words to describe it. Hence, every person is compelled to admit his inability to explain the Divine Reality. The Reality of the *zath* of Allah Most High or His *Vilayat* being unexplainable is one thing. But the Vision [*didar*] of Allah or the stroll [*sair*] in *Vilayat* is something different. It is for this reason that Imam Mahdi[AS] has said, "Whatever can be explained is *Shariat*; *Haqiqat* cannot be explained."

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[1] Quran, S. 11: 107 SAL.

## Giving Up World

Understanding the Mahdavi concept of Giving up World [*tark-e-Dunya*] is very essential. Ordinarily, people translate *Tark-e-dunya* as *rahbaniat* [monkery or monk-hood] that is common among the Christians and Jews. Hence, at the first sight, people are prone to think that the Mahdavi *Tark-e-dunya* too is monk-hood. But this translation is wrong and repugnant to the tenets of Islam. In Islam, monk-hood has been forbidden and *Tark-e-dunya* has been commended and commanded.

The word *dunya* [world] is used in comparison with *aakhirat* [Hereafter], or *deen* [religion]. In Quran too, examples of similar use of the word are available. Allah says, "*These are they whose works shall come to nought*[1] *in this world, and in the next, there shall be none to help them.*" [2] Again Allah says, "*Who had made of their religion but a sport and a pastime and enticed themselves in the life of the world.*" [3] In the first Verse [above], the word, '*dunya*' is used in comparison with the *aakhirat* [Hereafter] and in the second Verse it has come in comparison with *deen* [religion]. When the term, *dunya-o-aakhirat,* is used *dunya* means the time before the death and when the expression, *din-o-dunya* is used, *dunya* means all those affairs which are not related to *deen* or religion. In effect, all matters interdicted by religion are called *dunya.* From the point of view of this meaning, *tark-e-dunya* means giving up all those things the religion has interdicted. And that is sheer religion and sheer Islam.

In most of the Quranic Verses and the Traditions of Prophet[SLM], *dunya* has been clearly condemned, people have been instructed to escape it and the punishment for violating these instructions has been prescribed as Hell. Hence, it becomes necessary for all

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1 'Nought' is UK English; in US English the word is spelt as 'naught'. Oxford Advanced Learner's Dictionary [OALD], New Delhi, 11th impression 2002 AD.

2 Quran, S. 3: 22 SAL.

3 Quran, S. 7: 52 SAL.

Muslims and *mumins* to avoid what has been so severely interdicted by Allah and His Prophet[SLM]. Not only this, the term, *tark-e-dunya*, has been used and it has been eulogized. We quote some Traditions, as examples, below:

[a] “Leave the world to the people of the world.” [b] “Giving up world is more bitter than aloe [*elwa*][1] and it is more difficult than wielding a sword. Only the person whom Allah gives the guidance [*taufiq*] can give up the world, as He gives the courage to the martyrs.” [c] “Paradise is for him, before whom both *dunya* and *aakhirat* are presented and who accepts the *aakhirat* and gives up the world. And Hell is for him, who gave up the *aakhirat* and accepted the world.” [2]

This shows that *tark-e-dunya* has a very high position in Islam. Some people translate *rahbaniat* [monk-hood] as *tark-e-dunya* because of their ignorance; there is no monk-hood in Islam. The apparent difference between *rahbaniat* and *tark-e-dunya* is that in *rahbaniat* [monk-hood] the natural powers are suspended or rendered useless or senseless like castration, et cetera. Contrary to this, using the natural powers in a legitimate manner, giving priority to religion and *aakhirat*, engaging in worship and service to the religion are not called monk-hood in Islamic terminology. It is called *zuhd* [abstinence]. Imam Ghazali[RA] defines *zuhd* as “to incline towards the Hereafter and to abandon the world or turning towards Allah Most High after deserting the world; this is a very high degree of *zuhd*.”[3]

Many virtues of *zuhd* have been explained in the Traditions. “When Allah wants the good of any of his servants, He guides him to *zuhd-fid-dunya* [abstention from the world] and a strong

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[1] A very bitter powder of the stem of a tropical plant used in medicines.
[2] All the three Traditions have been quoted from the book *Kanz-al-Amal*.
[3] *Ahya-al-Ulum*, by Imam Ghazali[RA].

inclination towards *aakhirat*."[1] "An abstinent believer [*mumin-e-zahid*] is superior to everybody." [2]

This shows that abstinence from the world is sheer Islam and this is a high rank of the *mumin*. The saints and the righteous have remained in the same rank. And the people of knowledge [*ahl-e-ilm*] will admit that abstinence from the world and giving up the world [*zuhd-fid-dunya* and *tark-e-dunya*] are one and the same. Hence, it is not correct to say that *tark-e-dunya* is monk-hood or [something] against Islam.

Hence, the Sufi researchers have treated *tark-e-dunya* and *zuhd-fid-dunya* as obligatory [*farz*] and compulsory. All the details about this are available in the books of their writings and biography. And that is why the *tark-e-dunya* and its connotations are very popular among the eminent scholars of the manifest knowledge. But they have treated it as desirable [*mustahab*]. We have already explained the genuine reasons for this that the imams and the religious directors were busy in their efforts of explaining the issues of worship and other affairs and they did not do any hair-splitting in the matters of Divine Love and its concomitants, even though, according to their accepted principles, it is obligatory to give up all those things and deeds, the retribution for which has been decreed as Hell. Quran has clearly stated, "*To those who choose the life of the present with all its false glamour, Our way is to deal out in full measure in this very world what they deserve for their deeds, and they shall not in the least be deprived of what they merited. These are they for whom in the next world they shall have nothing but Fire. All that they had willfully wrought in this world shall come to naught, and all that they had done shall go to waste.*"[3] The word, *man-kana* [those who], in the Arabic text of this Verse is common to all those desirous of the world, whether believers or non-believers. Other Quranic Verses say, "*So, for them who have been*

[1] Ibid.
[2] Ibid.
[3] Quran, S.11: 15 & 16 SAL.

*inordinate [in their living], And preferred the life of this world [to the life of the Hereafter], For them surely there is Hell – that shall be their final abode. But for those who have shown deference to the majestic position of their Lord and have refrained themselves from lust [in every form], [For such] there is Paradise – that shall be their final abode."* [1] There are many more Quranic Verses in condemnation of the world. The Verses quoted above show that the retribution of Hell is clearly prescribed [for the worldly people]. Hence, its giving up is *farz* [obligatory].

The common claim of Hazrat Imam[AS] is about the Vision of Allah. The purpose of his advent is to make the people attain the proximity to Allah and spiritual excellences. Hence, Allah has given us the knowledge of the obligation of this giving up [the world]. And to prove it there are the Quranic Verses too. The giving up of the world and trusting in Allah have their own peculiarities. It is very necessary to understand them and keep them in mind while arguing and explaining them. The critics of the principles of the Mahdavi community go astray because of this mistake, because the giving up of the world is related to giving up of the life of the world and its effects and chattels. And Trust in Allah is related to the causes of efforts to earn. This will be explained while discussing Trust in Allah [*Tawakkal*].

Imam Mahdi[AS] has explained *Hayat-e-dunya* and *Mata'-e-Hayat-e-dunya* in the following terms: "The existence of the life of the world is *kufr* [infidelity]. That is, living with life, which is called life [*hasti* or existence] and self [*khudi*] and those items, which have been described in the Quran 'as the life of the world'. The person who is the lover and *murid* [slave] of the love of women and children, wealth [*amwal*], cattle, commerce, cultivation, buildings, dresses, eatables and other things, is *kufr*." [2]

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1 Quran, S. 79: 37-41 SAL.

2 *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed Syed Mahmud[RA] Tashrifullahi, Hyderabad, 1369 AH, pages 41-42; *Insaf Nama*, by Hazrat Vali Bin Yusuf[RZ], Persian-Urdu, Hyderabad, 1407 AH/1987 AD,

Imam Mahdi[AS] has explained that *Hayat-e-dunya* was existence and self and *Mata-e-hayat-e-dunya* was the love for wealth, women and children. First we will discuss what is *Mata-e-hayat-e-dunya,* and then the discussion on *Hayat-e-dunya* will follow.

Allah says, "*Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded [for blood and excellence]; and [wealth of] cattle and well-tilled land. Such are the possessions of this world's life; but nearness to Allah is the best of the goals [to return to].*"[1]

This Quranic Verse gives a clear explanation of the *Mata'-e-hayat-e-dunya,*[2] and Imam Mahdi[AS] too has commanded the giving up of the love for it. Being so engaged in the love of the *Mata'-e-hayat-e-dunya* to an extent where one neglects Allah is not lawful. And this is in complete conformity with the commandment of Quran where Allah has said, "*O ye who believe! Let not your riches and your children divert you from the remembrance of Allah. If any act thus, the loss is their own.*" [3] This shows that Allah prohibits neglecting Him and engaging in the wealth, women, children and the belongings [*mata'*] of the world, while possessing women and sons is not prohibited.

A companion told Hazrat Imam Mahdi[AS], "My wife and children trouble me. I will separate them if you permit me." The Imam[AS] told him, "Take them to the Paradise with their hands in yours. Do not separate them. Allah Most High will give you great rewards. Be patient with them. This is great work." [4] It is for this reason that one cannot infer monk-hood from the teachings of Imam Mahdi[AS] as these are in consonance with the Verses of the Quran, because in

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Chapter 5, page 52; *Insaaf Nama*, English translation, Bangalore, 2001 AD, page 47.

1 Quran, S.3: 14 AYA.

2 *Mata'-e-hayat-e-dunya* means the necessities of the life of the world like chattel, possessions, properties, goods, wares, commodities, merchandise, furniture, implements, utensils, baggage, etc.

3 Quran, S.63: 9 AYA.

4 *Naqliat Miyan Syed Alam[RA]*, Hyderabad, 1376 AH, page 11.

monk-hood there is an interdiction on natural desires like marriage, etcetera. The purpose of the [Mahdavi] teachings is to limit the natural and intentional desires in the way of Allah [*fii sabii-lillaahi*], as Allah has said, "*[Give in charity] to the poor that are engaged in the cause of Allah [or in social and moral uplift of their people] and are hindered thereby from going about the world [to earn their living]. He who knoweth them not, taketh them for well-to-do folk because of their bearing of self-respect; thou wouldst know by their visage; they ask not of men with importunity;*" [1] This Verse is in favour of the *As-hab-as-Suffah*. Some people say that these *as-hab* were sick and handicapped. It is possible that some of them might have been sick or handicapped but the whole group of these people was not so afflicted, because one of their specialties described is that they used to participate in *jihad,* which Prophet Muhammad[SLM] used to send them to.[2] Had they been handicapped they would not have been able to participate in the *sarya* or *jihad.* The term, *'uhsiru fii sabii-lillahi*, means that they used to make their powers, intentions and deeds subservient to the commandments of Allah Most High, and the term, *laa yas-tatii-uunna…* means that this group did not indulge in earning, commerce and other economic activities. And the term, *zarban-fil-'arz*, means moving about and earning [a livelihood]. Imam Razi[RA] writes, "They abstained from earning and commerce because of their preoccupation with the good of religion and jihad." And at another place, he writes, "All of them were so devotedly busy in obedience to and worship of Allah, that they did not engage in any activities of earning and commerce and confined themselves to His obedience alone."

This shows that for the propagation of the religion and meeting the Desired [Divine Beloved], one had necessarily to give up the love of the goods and valuables of the world. This is the reason why no one can produce any evidence of the Prophet[SLM] engaging in

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[1] Quran, S. 2: 273 SAL.
[2] *Tafsir-e-Kabir; Kashshaaf; Mua'lim; etcetera.*

earning and commerce for a long time after he staked his claim to prophet-hood and apostleship. He had devoted himself for the service of the religion, worship and devotional exercises. He was engaged in this service day in and day out. There are a number of incidents of the starvation in the household of the Prophet[SLM] reported in the books of his Traditions and biographies. Had he wished, what are the facilities and comforts he could not have obtained? This too shows that this starvation was voluntary; it was not because of distress. The *As-hab-as-suffah* and the respected saints too followed this way.

This, however, does not mean that the believer [*mumin*] never had the permission to earn or that earning was illegal. The *mumin* is permitted to pursue legitimate earnings according to the Quranic Verses and Traditions. Imam Mahdi[AS] too has not decreed earning as absolutely prohibited without reference to the stages of legitimacy. Please note Parable 18. It says: “The *ulama* asked, ‘You say *kasab* [earning] is taboo [*haram*].’ The Imam[AS] said, ‘Earning is permitted to a *mumin* [believer]. One should become a *mumin*. Think over Quran [and find out] who is called a *mumin*.’”[1]

This is the reason why there are two groups, *fuqara* [indigents] and *kasibin* [earners], among the Mahdavis from the advent of Imam Mahdi[AS] till now. But there are differences between the [various] ranks of *suluk* [usage or treatment in Sufi orders]. As the Love for Allah increases, the love for the world decreases. So much so that the seekers’ performance of the Obligations of Sainthood becomes perfect and they enter the group of the *fuqara* because the Obligations of Sainthood are compulsory for all.

**297.** In short, one of the specialties of the *As-hab-as-Suffah* as described in the above-mentioned Quranic Verse is that they could not indulge in earning and commerce. The term, *“Yahsabuhumul-jaahilu ‘agniyaaa-‘a minat-ta-‘affuf”,* means that they bore the attribute of contentment [*istighna*]. The ignorant people thought

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1 *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, page 11.

them to be well-to-do folk. The word, ‘*ta-‘affuf*’, means avoiding asking. And their peculiarity is that they do not exhibit their indigence and needs to ask for help from anybody other than Allah. Iqbal says: “Do not be self-respecting; indigence is the wrath of Allah. It is the beginning of the riches, if you are a man of Honour.” The *Khulafa-e-Rashidah* [pious caliphs] were posted as the Emir al-Muminin [Commander of the Faithful]. But see the condition of their riches.

In short, Imam Mahdi[AS] too has decreed asking as prohibited [*haram*], which is the specialty of the *fuqara*. This is in perfect consonance with the Quranic term, ‘*ta-‘affuf’*. The Imam[AS] said, “Whatever you desire, desire it from Allah.” Extending the palm of *sawal* [asking] is too obvious! The indigents of the Imam[AS] did not give an inkling of their need by their condition. They were overcautious. Explicit examples of this situation are there in the parables relating to *tawakkal* and orders pertaining to the *daira*. These are the examples of the voluntary indigence. But in a condition of distress [*iztirar*] too, when *haram* [prohibited] is allowed as *halal* [permitted], the Imam[AS] tried to awaken the conscience of the *fuqara* to keep within the limits of emulation and obedience of the injunctions in the way of Allah [*fii sabii-lillahi*]. Here, some effort to earn was allowed. Iqbal says, “That indigent man is superior to [emperors like] Dara and Sikandar; his indigence smells of *Asad-Allah* [the Lion of Allah].”[1]

Somebody is narrated to have asked Imam Mahdi[AS], “What should a *faqir* do if he could not trust in Allah Most High [*tawakkal*] and is about to die?” The Imam[AS] said, “He should go and earn a *cheetal* or two and eat [from the proceeds]….[2] Again the Imam[AS]

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1 *Asad-Allah* is the Title of Hazrat Ali[RZ], the fourth Caliph of Islam and son-in-law of Prophet Muhammad[SLM]. He is the leader of the Saints of Islam.

2 *Insaf Nama*, by Harat Vali bin Yusuf[RZ], Urdu translation, Hyderabad, 1407 AH/1987 AD, Chapter 5, page 57; English translation, Bangalore, 2001 AD, Chapter. 5, page 50. The text of the parable [in translation] is as follows: It is narrated that Imam Mahdi[AS] was asked what one should do if one could not endure hunger. He said one should work and earn a wage of a couple of

said, " If one works and earns one *cheetal* one day, he would like to earn two *cheetal* the next day. He should be cautious. He should not be greedy. He should not demand [desire] for more. Then, Allah Most High says, "*But if one is forced by necessity, without willful disobedience, nor transgressing due limits, – then is he guiltless, for Allah is Oft-Forgiving, Most Merciful.*" [1] Further details will follow in the explanations on *Tawakkal* [Trust in Allah].

The Arabic term, *'Ta'-rifuhum-bi-siimaa-hum'*, in the Quranic Verse,[2] means "you will recognize them by the luminous [*nurani*] marks on their foreheads. They do not belong to the group of those who beg importunately of all and sundry.[3] The term, *laa yas-'aluu-nannaasa 'il-haafaa'* means they do not ask with importunity.[4] The manifest signs are the same that they emulate [*taqlid*] in their following of the Commandments of Allah Most High, and the Seals [Prophet Muhammad[SLM] and Imam Mahdi[AS]] in their worship, religious exercises, rectitude and guidance, style of living, dress and behaviour. In fact, the important specialty of a *faqir* is that the Luminosity of Certainty is manifest in him. And recognizing any *faqir* from that situation [*haisiat*] is not easy for everybody. It is for this reason that Imam Muhiyuddin ibn Arabi[RA] has said in the exegesis of this Quranic Verse, "All those knowledgeable people [*'arifin*] are the *fuqara* or the people of Allah. Allah alone knows them. And he, who is one of them, too can recognize them."

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*cheetals* [a local coin] and eat. Later, he said it would be much better if he asks for food from his companions in the *daira*. For, if one earns the wages of a *cheetal* one day, one would be tempted to earn two *cheetals* the next day.

1 Quran, S. 2: 173 AYA. *Insaf Nama*, Urdu translation, Hyderabad, 1407 AH/1987 AD, Chapter. 5, pages 58-59; English translation, Bangalore, 2001 AD, Chapter 5, page 51.

2 Quran, S. 2: 273 AYA.

3 The translation of the Arabic term is "*They beg not importunately from all and sundry.*"

4 Ibid.

Here, this point too is worth keeping in mind that Allah has said, "*But Allah is free of all wants, and it is ye that are needy.*"[1] In this Verse, the word, *ul-Fuqaraaa'*, is common and, by virtue of being in need [of bounty] of Allah Most High, every human being comes under the purview of this Verse. But the term, *Lil-fuqaraaa*, in the Verse, "*Lil-fuqaraaa-'illazina 'uhsiruu fii Sabii-lillaahi….*" [2] is special and, hence, everybody cannot be counted in this group, simply because he is in need.

This short explanation shows that the teachings of Imam Mahdi[AS] about the giving up of the love of the wealth of the life of the world is completely in consonance with the Quran and *Hadis*. The Parable 69 clearly states, "It is narrated that Imam Mahdi[AS] used always to say, 'Make over your *zath* to Allah Most High. Do not engage yourself with anybody and do not desire anything except the *zath* of Allah Most High. Do not be in need of anything from the people [*makhluq*]…."[2] The famous group, *As-hab-as-Suffah* of Prophet Muhammad[SLM] had all these attributes. This parable also Quotes the Quranic Verse, "*And who is better in faith than he who resigneth himself to Allah and doth good to others and followeth the faith of Abraham, the staunch in faith?*"[3]

Imam Mahdi[AS] was not content at imparting the teaching of giving up the love for the wealth of the life of the world but he also stressed that a *mumin* should not expect the rewards of the Hereafter. He has exemplified a seeker of the world as a female, the seeker of the Hereafter as an impotent person and the seeker of Allah with a He-man. On one occasion the Imam[AS] said, "Whatever you want, seek it from Allah, if you want water, salt or firewood, seek it from Allah." This is *rukhsat* [permitted]. But *'aliat* [excellence] is: "If all the eight Heavens are given to you, do not become happy over them. But in seeking the Truth [*Haq*], go

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1 Quran, S. 47: 38 AYA.

2 Quran, S. 2: 273. The translation of this Verse is: "*[Give in charity] to the poor who are engaged in the cause of Allah…and are hindered thereby….*"

3 Quran, S. 4: 134 SAL.

ahead. Be lofty in courage. Keep your heart associated with Allah. As long as you are the sphinx of the nearby mountain, fly to the [unknown] heights."

If the worship and religious exercises are conditioned by the fear of the Hell or the eagerness for the Heaven, it is, in one way or the other, for *ghair-Allah* [other than Allah]. Hence, the center of the fear or eagerness of the *mumin* should always be nothing other than the desire to see Allah, because the Paradise is only in the Vision [*didar*] of Allah. Iqbal says: "O preacher! You achieve your objective [only] by perfect giving up [*tark*]. When you have given up the world, give up the Hereafter also! It is not trade; it is worshipping Allah. O ignorant fellow! Give up the desire of the [divine] rewards too."

The Center of Mahdaviat is the *zath* [nature, essence] of Allah. There is no scope for the centrality of anything other than Allah in the teachings of the Imam[AS] from the point of view of the religion. Iqbal says; "If you have tied your heart to *Allahus Samad,*[1] [compared to Allah] everything matters little!"

In short, this is also the meaning and the purport of the giving up of the wealth of the life of the world; there should be no love for it [the world] and no neglect of Allah.

The first part of *tark-e-dunya*, according to the explanation of Imam Mahdi[AS], is the life of the world. He has given its meaning as giving up the existence [*hasti*] and self [*khudi*]. In other words, the manifest exposition of *tark-e-dunya* is the giving up of the love of the wealth of the life of the world. We have explained that aspect of the issue. The esoteric aspect of *tark-e-dunya* is the giving up of the existence [*hasti*] and self [*khudi*]. Iqbal says: "The denial of existence is a miracle of the knowing heart [*dil-e-aagah*]. The pearl of *illa Llah* [except Allah] is hidden in the ocean of *la* [No]."

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[1] *Allahus Samad* means 'God, the Eternal, Who is free from want'.

Allah says, "…*Whoever expects to meet*[1] *his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.*"[2] One needs to think over that in the Quranic Verse that righteous deeds [*amal-e-salih*] have been treated as the cause of meeting [or seeing] the Lord. Hence, here righteous deeds would only be those, which are the cause of meeting [or seeing] the Lord. The affirmation and the knowledge of the Existence and Unity of Allah Most High both begin and end with abandoning of polytheism. It is easy to avoid *shirk-e-jali* [apparent polytheism] in the beginning itself. The practitioner of this is a *mumin* in *Shariat*. But it is not easy to avoid *shirk-e-khafi* [hidden polytheism]. The real *mumin* is one who continues to avoid the hidden polytheism in the progress of acquiring the knowledge of the Divine Unity [*ma'rifat-e-Tauhid*]. *Shirk-e-asbab* [polytheism of causes or worldly belongings] is included in the hidden polytheism. The glory of a real *mumin* is to become [directly] associated with the One Who creates the causes by ignoring the causes themselves. And this is the kind of *mumin* who can expect to meet [or see] Allah. The perfection of giving up polytheism is to give up self [*tark-e-khudi*]. Hence, Allah Most High caused Imam Mahdi[AS] to explain righteous deeds [*amal-e-salih*] as giving up the world [*tark-e-dunya*]. And giving up the world means giving up existence and self [*hasti* and *khudi*]. This is the perfection of giving up polytheism. Giving up polytheism is the cause of the vision of Allah Most High [*liqaaa-e-Rab*] because Allah has explained *amal-e-salih* as "*wa laa yushrik bi-ibaadati Rabbihiii 'ahadaa*."[3] Hence, it is proved that *tark-e-dunya* [giving up world] is the cause of *liqaaa-e-Rab* [Vision of Allah]. Hence, the Imam[AS] has made it obligatory on every man and woman in accordance with the commandment of Allah and the Quranic Verse. And for this, one

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1 Hazrat Abu Sayeed[RA] has translated *liqaaa-a'* as seeing or vision, and not meeting. Please also see paragraph 264 earlier in this chapter.

2 Quran, S. 18: 110 AYA.

3 Quran, S. 18:110. The Quranic passage means, "*and, in the worship of his Lord, admit no one as partner*."

has necessarily to follow the teachings of the Imam[AS] about the company of the truthful [*sohbat-e-sadiqan*] and *zikr-e-khafi* [concealed remembrance of Allah], without which a *mumin* cannot achieve a noble life [*hayat-e-tayyiba*].

Allah says in Quran, "*To whomsoever it be, male or female, who believeth in Allah and doth what is right, will We surely give a good life and a reward worth of one's best deeds.*"[1] And the 'good [or clean] life' is the same as Prophet Muhammad[SLM] has stated: "Die before you die." The Prophet[SLM] has further said, "The world is your *nafs* [*khudi* or self] when you cause it to perish [*fana*], there is no world for you."

A death of helplessness [*iztirari maut*] is that which is caused by illness or accidents at a specified time. Voluntary death is that when one intends or does anything for the sake of Allah alone and achieves the status of surrender and acceptance [of the will of Allah]. It is about such a believer [*mumin*] that Quran says, "Say, '*My prayer and my sacrifice and my life and my death are all for Allah, the Lord of All domains of existence. He hath no partner [whatsoever]. Thus have I been commanded to affirm and I am the first of those who have bowed to the command*.'" [2] In short, the giving up of self [which is the perfection of giving up of polytheism] causes the application [*itlaqiat*] and, if Allah wills, one achieves His Vision through the *mishkat* [lamp] of the Sainthood of Prophet Muhammad[SLM].

Some of the commentators of Quran interpret the good deeds [*amal-e-salih*] as *namaz* [the ritual prayers said five times a day]. From this point of view too, the *namaz,* which has been termed the *me'raj-al-muminin* [ascension of the believers to the seven Heavens, as that of Prophet Muhammad[SLM] at midnight], cannot achieve that superior rank unless one's giving up of polytheism is perfect. Prophet Muhammad[SLM] has said under the teachings of

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[1] Quran, S. 16: 97 SAL. Hazrat Abu Sayeed[RA] defines good life [*Hayaatan-Tayyibah*] as free from polytheism [*shirk*].

[2] Quran,, S. 6: 162-163 SAL.

*ihsan* [beneficence], "Worship Allah in a manner as if you are seeing Allah, and if you do not see Him, understand that Allah is seeing you." As perfect giving up of polytheism alone is the giving up of the self, this is called giving up the world in the Mahdavia parlance and this is the cause of the Vision of Allah. Iqbal says; "Your leader [*imam*] is without Presence [full, undivided attention to the Supreme being], your *namaz* is without pleasure; go away from such *namaz* and such an *imam.*"

From the point of view of the Mahdavia system, an explanation of a different nature is necessary. As it is essential to affirm by word of mouth the Islamic confession of faith, *La ilah illa Llah,* with sincerity and honesty, to give up manifest polytheism and enter Islam, it is essential to affirm by word of mouth to enter the group of the seekers of Allah, to give up one's self and subliminal polytheism, or giving up the world. As a person will not become a Musalman formally without confessing by word of mouth, by simply following the Islamic tenets and practices, a person will not formally become a *tarik-e-dunya* by simply following and acting upon the obligations of Sainthood, without fulfilling the conditions of *tark-e-dunya.* As one is subject to the commands and interdictions in case of deficiency in beliefs and deeds after entering Islam, one becomes subjects to commands and interdictions in case of deficiency in beliefs and deeds after the affirmation of *tark-e-dunya*.

From this short discussion on the issue of giving up the world, the readers can guess how lofty is the teaching. They can also feel that some of the critics, including the author of *Hadiya-e-Mahdavia*, were wrong in understanding that *tark-e-dunya* [giving up world] was monk-hood and was against the accepted principles of *Ahl-e-Sunnat* and that earning was taboo [*haram*] among the Mahdavis. Even without the foregoing explanatory discussion, the sayings of Imam Mahdi[AS] alone are more than enough to refute the false allegations of the critics. Take for instance Parable 62. It says, "Again, on one occasion, [Imam Mahdi[AS]] said, 'Earning and commerce are permitted in *Shariat*, but the peculiarity of this

permission is that the intention of the earner or the trader should be that he, by his earnings, sustains enough strength to worship and strictly follow the commandments and interdictions [of *Shariat*]. He should be cautious that he does not [fall into the abyss of] greed and embezzlement. If one cannot be careful in this respect, and develops pride and arrogance [of possession of things in] abundance or if he indulges in earning and eating alone, [it is bad]. But if a person does not ever work for earning and is busy in worshiping and learning the science of *Shariat* and remains in seclusion day in and day out, but his intention is just [achieving] world and world alone, then his abode for ever is Hell.'"

And now see the Parable 116. It says: "Imam Mahdi[AS] has said, 'Whatever the people who have migrated and come on the path of Allah, do by way of economic activity like bringing water, splitting firewood, cooking meals, lighting fire and bringing things on their backs, playing and being good to children and the wife comes under the term, good deeds, under the Quran.'"

This parable shows that the economic activity, when it is for the sake of Allah, has been included in good deeds [*amal-e-salih*]. And the readers have seen in the foregoing pages that good deeds mean giving up the world [*tark-e-dunya*]. It now becomes clear that this 'giving up the world' is such where the necessary economic activity is not given up. But the seekers of Allah become confined in the way of Allah, in accordance with the Quranic Verse, "*Lo! Allah hath bought from the believers their lives and their wealth because the Garden[1] will be theirs…*" [2] In the light of these lofty and clear elucidations, the objections of the critics are getting removed on their own. It is being proved that their objections are the result of their ignorance of the divine secrets of the religion.

In short, Imam Mahdi[AS] has, under the command of Allah, imparted the teachings of a life of Divine Love, an example of

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1 Garden means Paradise. Hazrat Abu Sayeed[RA] says Paradise means the Vision of Allah.

2 Quran, S. 9: 111 MMP.

which can be seen in the lives of the Prophets, including the life of the Seal of Prophet-hood, and his eminent companions and the people of the Bench [*As-hab-as-Suffah*] and the respected Saints of Allah. The companions of the Imam[AS] and their followers have worked according to the teachings to perfection and shown that perfection can be achieved. And till the Day of Resurrection, the followers of the Imam[AS] will continue to work to perfection by the grace of Allah Most High. Allah says: “Such is the bounty of Allah, which He bestoweth upon whom He will, and Allah is of infinite bounty.”[1]

## Remembrance of Allah

There are many Verses in Quran about the remembrance of and thinking [*zikr* and *fikr*] about Allah. The Verses, which talk about *fikr* [thinking], deal with thinking about the things Allah Most High has created. But some people, for instance the author of the book, *Do Quran*, and others, have tried to argue that this is meant to draw the attention to the issues of Science and Technology etcetera, so that human beings could be served in every respect. Hence, facilities should be provided to achieve economic and defense strength. And these matters are necessary for the power and strengthening of the Abode of Peace [*Dar-ul-Islam*]. Other communities have acted in accordance with these principles and have developed. The credit for the inventions and military might goes to them.

This argument is not wrong in its relevant context and even in *Shariat* these matters are given the position of the concomitants of the Abode of Peace. But it would be a mistake to entirely associate all the Verses, which deal with the remembrance and thinking, with this one objective. Iqbal says: “What is the wonder if you do not

[1] Quran, S. 57: 21 MMP.

understand the meaning of the term, *wan-najm*? Your ebb and flow is still dependent on moon."[1]

We have stated earlier too that the Quran is an ocean of knowledge and Law. Allah says, "*And everything We have placed on record.*"[2] Again Allah says, "[*not a grain…nor a thing…*], *which hath not been taken note of in the luminous Book (of Divine Knowledge).*[3] Hence, it is not astonishing to take the help of Quran to argue on any subject or branch of knowledge or technique. There are many exegeses of the Quran, which deal with only one branch of knowledge, like grammar and syntax, meaning and explanations, scholastic theology and Traditions [*Hadis*] etcetera. Similarly, an exegesis of Quran can be written to support the scientific point of view. Precedents of this kind are not rare in the writings of the past. An Egyptian scholar, Allamah Tantavi Jawhari, has written such exegeses.

Learned people know that the concomitants of a subject under discussion alone will be argued about. Some people are concerned about serving the humanity, uplifting of the economic condition or strengthening the defense of the country. They are right in thinking that the Quranic Verses, which urge people to think over Allah's creation, are about such matters. But this is a secondary and not the primary objective. Hence, in the parlance of the researchers, these matters relate to the sciences [*ulum*], which are *farz-e-kifaya* [concessional obligations termed as sufficient]. It is obvious that the *farz-e-kifaya* is for the person who has the ability and aptitude to perform it. For instance, everybody cannot become a scientist and this is not needed for everybody without regard to his or her capability.

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[1] The word *najm* means installment, part payment, celestial body, star, constellation, herbs and herbage, grass etcetera. It has to be understood with reference to the context in which it is used.

[2] Quran, S. 78: 29 SAL.

[3] Quran, S. 6: 29 SAL.

In fact, these Verses guide [the people] towards those sciences, which are real obligations [*farz-e-‘ain*]. The details about these sciences will be discussed in the explications of parables relating to knowledge. From this point of view of the researchers, the first and foremost purpose of these Quranic Verses is that one should think over the universe only to get the knowledge [*ma'rifat*] of the Existence and Omnipotence of Allah. This purpose is manifest in the concerned Quranic Verses themselves. Everybody, man or woman, learned or unlettered, comes under the purview of these Verses. Not only this; in some of the Verses, even the infidels [*kafirs*] are invited to think over Allah's Creation to attain the knowledge of the Divine Unity. Some of the Quranic Verses are given below: ►"*It is He Who hath created for you all things that are on earth.*"[1] . ► "*Has thou not seen that…among the hills are streaks white and red, of diverse hues, and others raven black; And of men and beasts and cattle, in like manner, diverse hues? The erudite among His bondsmen fear Allah alone.*[2] ►"*Lo! In the creation of the heavens and the earth and [in] the difference of night and day are tokens [of His Sovereignty] for men of understanding.*" [3] ► "*And of His signs is the creation of the heavens and the earth, and variety in your languages and colours.*"[4] ► "*Say [O Muhammad]: Travel in the land and see how He originated creation…*" [5] ► "*And in your creation, and all the beasts that He scattereth in the earth, are portents for a folk whose faith is sure.*" [6] ► " *Many are the signs in the heavens and in the earth, [so full of meanings for men]; yet they pass them by, hardly taking notice of them.*" [7] ► "*Do they see nothing in the government of the heavens and the earth and all that Allah hath created? [Do they not see] that it may well be that their term is*

[1] Quran [S. 2: 29 AYA]
[2] Quran, S. 35: 27-28 MMP.
[3] Quran, S. 3: 190 MMP.
[4] Quran, S. 30: 22 SAL.
[5] Quran, S. 29: 20 MMP.
[6] Quran, S. 45: 4 MMP.
[7] Quran, S. 12: 105 SAL.

*nigh drawing to an end?*" [1] ► "*He maketh the night to pass into the day and He maketh the day to pass into the night. He hath subdued the sun and the moon to serve. Each runneth into an appointed term. Such is Allah, your Lord; His is the Sovereignty; and those unto whom ye pray instead of Him own not so much as the white spot on a date-stone.*" [2]

These Quranic Verses show that Allah Most High has drawn the attention of the people towards His power of Creation at many places [in Quran] in various ways. The first of the objectives of this is [imparting] the knowledge [*ma'rifat*] of His Unity and Omnipotence and saving the people from worshipping *ghair-Allah* [other than Allah] and make them accept [and recognize] the One and Only *zath* worthy of worship. Besides, Allah has used the word *aayaat* [signs] for the Created. This shows that the Signs of Allah are there in the Quranic Verses and there are Signs in the universe and all things present [*maujudat*]. As the greatest scholar [*'alim*] cannot create a Quranic Verse, a greatest scientist too cannot create a leaf or an atom [*patta* or *zarrah*]. Taking advantage of what Allah has created, inventing a gadget is one thing and creating a thing is a different thing. Hence, Allah has used the words like *aayaat* [signs] and *baiyanaat* [clear proofs], which are special to His Omnipotence. In short, the first and foremost objective of the thinking on the universe is acquiring the knowledge [*ma'rifat*] of Allah. Iqbal says: "The nation, which is deprived of the heavenly bounties; the limits of its perfection are electricity and steam." On another occasion Iqbal says: "You are neither for the earth or the skies; the world is for you and you are not for the world."

[Some people have] explained that that the Quranic Verses pertaining to the remembrance [*zikr*] of Allah purport to divine deeds of [a man]. In other words, it is to think over the manifestations of Allah's Omnipotence in the existing things of the world and explain their specialties. It is, however, wrong to confine

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[1] Quran, S. 7: 185 AYA.
[2] Quran, S. 35: 13 MMP.

the Verses about *zikr* to this one sense because there is a clear Verse about repeating and reciting the name of Allah in the Holy Quran: "*Remember the name of thy Lord…*" [1] At another place, Allah says' "*Call Him [by the name of] 'Allah' or [by the name of] 'Rahman'– by whichever you like, all His names are excellent.*" [2] Allah further says, "*The most beautiful names belong to Allah; so call on Him by them; but shun such men as use profanity in His names.*' [3] In short, Quran not only guides towards the names of the divine deeds but also towards the remembrance of the names of the *Zath* but also the remembrance of the names of the attributes. Iqbal says: "All these are the stations of the inquisitiveness of the seeker [of Allah], which has come in the glory of the knowledge of the names [*Ilm-ul-asmaa*]. The station of the remembrance [of Allah] is the perfections of Rumi[RA] and Attar[RA].[4] The station of thinking [*fikr*] is the writings of Avicenna.[5] The station of thinking is the measurement of Time and Space. And the station of remembrance is *Subhana Rabbi-al-a'la* [Chaste is the Lord Most High]."

The purpose of the advent of Imam Mahdi[AS] was the teachings of the Love of Allah. Hence, the subject of his teachings is the desire of the Vision of Allah. And one of the concomitants of the desire for Vision of Allah is the *zikr* [remembrance] of and *tawajjuh* [attention] towards Allah. Hence, he decreed perpetual remembrance of Allah as an obligation in accordance with the command of Allah. And the Quranic Verses too stand witness to this obligation. Allah says, "*When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed hours hath been enjoined on the believers*"[6]

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[1] Quran, S. 76: 25 MMP.
[2] Quran, S. 17: 110 SAL.
[3] Quran, S. 7: 180 AYA.
[4] Rumi[RA] and Attar[RA] are saints of great repute.
[5] Avicenña is the Anglicized name of Bu-Ali-Sina, Ibn-e-Sina or Sheikh-ar-Rais.
[6] Quran, S. 4: 103 MMP.

Some people have said that *zikr* means *namaz*. This meaning could be correct in view of the context but to take the same meaning in every place and avoid the remembrance [*zikr*] of Allah is not correct. Please note that the reference to *namaz* is different and the reference to *zikr* is different. The Arabic term, '*Fa-'izaa qazay-tumus-Salaata'*, deals with *namaz [salat]*. After this comes the subject of *zikrullah* where the connotation of perpetuity, assiduity or constant attention has been dealt with. It is after this that the specialty of *salat* is mentioned as enjoined at stated hours. And *Zikrullah* is obligatory in every situation. At another place, Allah says, "*Verily, in the creation of the heavens and of the earth and in the alteration of night and day are signs for those gifted with understanding – Who standing, sitting or reclining, bear Allah in mind….*" [1] Every person remains in one of these three postures. Allah Most High has commanded people to remember Him and keep their attention focused on Him. The author of *Mu'alim at-Tanzil* writes in the exegesis of this Quranic Verse: "All the commentators [of Quran] have written that Allah's purport in this Verse is that people perpetually remember Him in all conditions and postures because a human being is rarely in a posture other than these three postures."

In the exegesis of the Quranic Verse, "*And be thou not of the neglectful*", [2] Imam Fakhruddin Razi[RA] quotes a parable reported by Hazrat Ibn Abbas[RZ]. It says, "Ibn Abbas[RZ] reports in respect of the Quranic Verse, '*Standing, sitting or reclining, bear Allah in mind…*', that if the human beings were to adopt a fourth posture, [other than the described three], Allah Most High would certainly have commanded His remembrance even in that posture.' Imam Razi[RA] says that he [Ibn Abbas[RZ]] meant that Allah Most High has commanded His perpetual remembrance." The author of *Mu'alim-at-Tanzil* has quoted Hazrat Aisha[RZ] under the said Quranic Verse as saying, "Hazrat Prophet Muhammad[SLM] used to remember Allah

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[1] Quran, S. 3: 190-191 SAL.
[2] Quran, S. 7: 205 MMP.

[*Zikr-e-Ilahi*] at all times." In short, what the commentators of Quran, the Imams of Traditions, the eminent scholars of *Ahl-e-Sunnat* and saints have said in praise of zikr are compiled, it would become a bulky volume. Iqbal says: "If you are a Muslim, do not get tied up to any state and do not get lost in the affairs of the world."

At another place, Allah says, "*O ye who believe! Remember Allah with much remembrance.*" [1] In this Verse, *Zikr* has been emphatically enjoined. This proves that *zikr* is *farz* [obligation]. In respect of *namaz* and *zakat* there is only a simple imperative but how great an importance is given to it [*zikr*], needs no explanation, even though Allah has at one place said that *zikr* is superior to *namaz.* Allah says, "*Recite that which hath been inspired in thee of the Scripture, and establish worship [salat]. Lo! Worship preserveth from lewdness and iniquity, but verily remembrance [zikr] of Allah is more important [or greatest]. And Allah knoweth what ye do.*"[2]

The reality of the people who hold *zikr* to mean *namaz* or reciting the Quran gets unveiled here, because *namaz, tilawat* [recitation of Quran] and *zikr* have been separately discussed in this Verse and *zikr* has been decreed as the 'greatest'. This also shows that that, which is superior to the obligatory *namaz*, too would essentially be obligatory. The commandment about *zikr* has been mentioned with due deliberation in Quran in various manners and at various places. Besides, the fact that Imam Mahdi[AS] too has, by the command of Allah, decreed it as obligatory, makes it more emphatic. Allah Most High did not leave the *zikr* by making it obligatory and emphasizing and explaining its importance, but classified the practitioners of scarce remembrance [*zikr-e-khaleel*] as having the attribute of the hypocrisy. Allah says, "*The Hypocrites – they think they are over-reaching Allah, but He will over-reach them; when*

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[1] Quran, S. 33: 41 MMP

[2] Quran, S. 29: 45 MMP.

*they stand up to prayer, they stand without earnestness, to be seen by men, but little do they hold Allah in remembrance.*"[1]

Besides, there are many Verses in Quran wherein neglecting *zikr* has been shown as punishable inviting divine wrath. Allah says, ► "*So woe to those whose hearts are hardened against the remembrance of Allah. It is such as these who are clearly in error.*"[2] ►" *And whoso shall relax his remembrance of Allah, the Compassionate, We shall attach to him a satan [or let an evil tendency develop in him] who shall be to him a fast companion.*"[3] ► "*But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to he assembly on the Day of Resurrection.*"[4] ► "*...And whoso turneth away from the remembrance of his Lord; He will thrust him into ever-growing torment.*"[5]

When the neglect of the remembrance of Allah [*zikr*] incurs divine displeasure and retribution, one needs to accept that *zikr* is obligatory and belief in and compliance on it is necessary. Iqbal says: "What is the use even if the intellect [*khirad*] recites *La ilah….* There is nothing if the heart and the sight [*nigah*] are not *musalman*."

The group of the followers of Imam Mahdi[AS] has impeccably obeyed his teachings. He has declared that the *faqir* who performs the *zikr* of eight *pahr* [or twenty-fours hours a day] is a perfect *mumin*. Since the group of the Imam[AS] performed the obligation of *zikr* to perfection, he associated this specialty to his group, as described in the Verse, "*Remember Allah with much remembrance*."[6]

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[1] Quran, S. 4: 142 AYA
[2] Quran, S. 39: 22 SAL.
[3] Quran, S. 43: 36 SAL.
[4] Quran, S. 20: 124 MMP.
[5] Quran, S. 72: 17 MMP
[6] Quran, S. 33: 41 MMP.

Please see parable 202. It says: "Imam Mahdi[AS] said that one time is the Emperor of the day [*Sultan-an-Nahar*] and the other is the Emperor of the Night [*Sultan-al-Lail*]. The person, who protects these two occasions [for *zikr*], will not waste his days and nights. The *faqir*, who wastes them [without *zikr*], is not a *faqir* of the religion [*deen*]."[1] This parable is also found in *Insaf Nama*[2] and other books of parables. *Sultan-an-Nahar* is from the dawn of the morning to the dawn of the sun and the *Sultan-al-Lail* is from the *'Asr* prayers to the *'Isha* prayers. During these timings, attention gets established in the heart due to the effect of *Zikr-Allah*. Because of this, negligence of Allah does not overcome the heart during the day and night.

In the commandments of Hazrat Imam Mahdi[AS], the standard of extreme excellence [*'aliat*] is found. Similarly, the commandments of *rukhsat* [permitted] are also found in his commandments. The Imam[AS] has declared the person who performs *zikr* for eight *pahr* is a perfect believer [*mumin*]. [Eight *pahr*, according to present-day measurement of time, is twenty-four hours of the day and night. This includes the *bayan-e-Quran* (explanatory discourse on the Quranic Verses) usually delivered between *'Asr* and *Maghrib* (late afternoon and post-sunset) prayers.] This is a high rank of excellence. In *rukhsat* limits, the commandment for the protection of *sultan-an-nahar* and *sultan-al-lail* is also there, so that in the coming era, people can draw the bounty [*faiz*] of the religion of Imam Mahdi[AS], in proportion to their courage and aptitude. And this *rukhsat* itself can become a ladder for them to climb to the higher ranks, if they perform the *zikr* with sincerity of heart. It should be kept in mind here that the issues of the *rukhsat* level,

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1 *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, pages 136-137. English Translation by Faqir Syed Ziaullah Yadullahi, Bangalore, 2004, p. 95.

2 *Insaf Nama*, by Hazrat Vali bin Yusuf[RZ], Urdu translation by Hazrat Syed Dilawar[RA], Hyderabad, 1407 AH/1987 AD, page 234; English translation by Syed Ziaullah Yadullahi, Bangalore, 2001 AD, Chapter 11.3, Parable 32, page 173.

Hazrat Bandagi Miyan Syed Mahmood Khatam-al-Murshidin[RZ] has explained, pertain to the commandments of Imam Mahdi[AS] alone. But this is not the occasion to go into them.

Imam Mahdi[AS] has stated some stages of the Islamic Confession, *La ilah illa Llah*. There are four states of this Confession: [1] *guftani*, that is saying it by word of mouth; [2] *danistani*, that is by knowing; [3] *didani*, that by seeing; and [4] *shudni*, that is to become *La ilaha illa Llah.* In some other books, there is *chashidani*[1] instead of *didani*. To explain these stages, the example given partly is that of a stone. The stage of *guftani* is where a stone is in water. In this stage, the *zakir* [one who performs *zikr*] is affected by his remembrance of Allah only to the extent that a stone is affected by its presence in water. And the example of the *danistani* stage is like the stone being in fire. In other words, the *zakir* accepts the effect of the Confession [*La ilaha illa Llah*] to the extent the stone accepts the heat of the fire in which it is engulfed. In the stage of *didani* or *chashidani* it is like the fire in a lamp. A lighted lamp illuminates the *batin* [immanence or inside] of the *zakir.* Another example of this stage is a horseshoe in fire. In this stage, the horseshoe accepts the effect of the fire to such an extent that it takes the shape or colour of the fire, but its nature, as iron, does not change. The example of the *zakir* in the *shudni* stage is like fire and firewood or water and ice. In this stage, the *zakir* becomes exactly like *takhliqu bi akhlaq Allah.*[2] The application is so perfect that the *zakir* perishes in Allah and becomes *Fana-fi-Allah-o-Baqa-bi-Allah.*[3] In short, as the stages of *zikr* improve, so do the perpetuity and assiduity of *zikr*. So much so that in the stage of *shudni* perpetuity, assiduity and perishability[4] have reached their

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[1] *Chashidani* means tasting.

[2] This is a Tradition of Hazrat Prophet Muhammad[SLM]. It means, 'Create the good qualities and virtues of Allah in you.'

[3] It means 'Perishing in Allah and surviving with Allah.'

[4] *Fanaiyat* has been translated here as perishability. This word is not in the U.S. English dictionary in the computer. But it is in Roget's International

ultimate perfection. Iqbal says: "The survival of remembrance [*zikr*] lasts till the last breath of the *zakir* [one who performs *zikr*]. The perpetuity of the *zikr* confers perpetuity to the *zakir*."

Please see Parable 200.[1] It says, "Imam Mahdi[AS] has said that if the confession, *La ilaha illa Llah*, has the effect on the heart of the servant [*banda-e-Khuda*] for as long as a grain of green gram has if thrown on the horn of a cow, his objective can be achieved." Please also see Parable 201.[2] It says, "The Imam[AS] has also said that the confession, 'There is no god but God', should leave the effect on the heart of the faithful [*mumin*] as a spark leaves on a house full of cotton that is left entirely burnt. But the effect of the confession is that it completely burns the love of things other than Allah [*ghair-Allah*]."

These sayings show that the basic issue is the Love of Allah. Without this, the *zikr* does not acquire the effect and the hue of the saying, "One remembers most what one loves most." It is for this *reason* why *'Ishq* is called *Umm-ul-Kitab* [mother of Book] and *Aab-e-Hayat* [Elixir of Life], which is the essence of the teachings of Quran and causes the *Baqa-bi-Allah* [survive with Allah].

The author of *Insaf Nama* has written: "*Muraqaba* [observation] has two meanings. One *muraqaba* is derived from *raqabat*, which means *muhafazat* [protection]. Here it means that one should protect [or cleanse] one's heart [or mind] from thoughts and ideas other than those of Allah, and engage oneself in the remembrance of Allah. And one should see oneself as the point of Allah's awareness [*matla'*]. In other words, one should understand that Allah is Present and Seeing. He is seeing every condition [*halat*] of ours. This is the *muraqaba* of the beginners. The other *muraqaba* is derived from *ruqub*, which means seeing or sighting. This *muraba* means that one should immerse oneself in the beauty

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Thesaurus, New Delhi, 1978 and The Standard English Urdu Dictionary, Anjuman Taraqqi Urdu [Hind], New Delhi, 1989.

1 Of *Naqliat Miyan Abdur Rashid*[RZ].

2 Ibid.

[*jamal*] and splendour or loftiness [*jalal*] of the nature and essence [*zath*] and attributes [*sifat*] of Allah, so much so that no other thing should enter the mind. This is the *muraqaba* of the fully accomplished [*muntahi*]. Hence, the observance of the manifest deeds is possible with the distraction of the mind. But *muraqaba* without the recess or emptiness of the mind [*khilwat-e-batin*] is never possible. Hence, O friend, the seeker of Allah [*haq* – Truth] should always be in *muraqaba*. If he were ever to dream [of anything], he should inform his *murshid* [spiritual guide] and should not be proud of himself." [1]

The specialty of Hazrat Imam Mahdi[AS] was that he used to instruct [*talqin*] every *musaddiq* [believer], whether he or she was a learned person or an unlettered one, in concealed remembrance of Allah and *pas-e-anfas* [synchronizing the inhaling and exhaling of the breath with the recitation of the Islamic Confession, *La ilaha illa Llah*]. And this is the most superior among the wordings of the gradable *zikr*. It is for this reason that among the Mahdavis there is no counting the beads of the rosary, recitation of the sacred phrases or any other kind of daily worship [other than the daily obligatory *namaz*], because all those things were not necessary in addition to the concealed remembrance of Allah. Please note Parable 201.[2] It includes these couplets, which read in translation: "Keep an eye on your breaths, if you are a knowing man [*mard-e-'arifi*]; you will win the kingdom of both the worlds in one breath. Every breath that comes out of your body is a pearl; its cost is the kingdom of both the worlds. Do not be pleased to waste this treasure. But, if you do, you will go into the mud empty-handed and voiceless."

Some people have criticized the *zikr* [remembrance] synchronized with breaths and said that Mahdavis had converted the nose into a tool of *zikr*. But Bandagi Miyan Syed Khundmir[RZ] has contradicted

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1 *Insaf Nama*, by Vali bin Yusuf[RZ], Urdu translation by Hazrat Syed Dilawar[RA], Hyderabad, 1407 AH/1987 AD, page 82; English translation by Syed Ziaullah Yadullahi, Bangalore, 2001 AD, Chapter 5.1, pages 68-69.

2 Of *Naqliat Miyan Abdur Rashid[RZ]*.

this in one of his tracts. He says, "It is absolutely wrong that the followers of Imam Mahdi[AS] have converted the nose into a tool of *zikr*." He quoted Quran, "*And do thou [O Muhammad] remember thy Lord within thyself humbly and with awe, at morn and evening. And be not of the neglectful.*"[1] He also quoted the Verse, "*Behold! He cried to his Lord in secret.*" [2] Explaining this, Bandagi Miyan[RZ] said, "That Prophet Muhammad[SLM] and other prophets are appointed [*mamur*] on concealed remembrance of Allah shows that concealed remembrance is the most superior among the remembrances [various kinds of *zikr*]. The tool of *zikr* is the heart. And as long as the *zikr* is not established in the heart, one cannot escape from the attributes of neglect. And establishing *zikr* without synchronizing it with breath is impossible. Without *pasdari* [regard] the heart cannot be cleansed from thoughts and whims, because the center of the breath is the heart."

Bandagi Miyan Syed Khundmir[RZ] further says, "Breathing is not restricted to the nose. It is concerned with all the organs of the human body. That is why the *saliks* [mystic devotees] of the path of the Ultimate Truth and the seekers of the Absolute *Zath* [essence or nature] have determined that concealed remembrance of Allah is more superior because the existence of the *zakir* [one who performs remembrance or *zikr*] will not be free of impurity, hypocrisy and arrogance, without the concealed remembrance, which synchronizes with the breath, and perpetual remembrance cannot be achieved. The reason for this is that if one performs *zikr* using the tongue, one would not be able to continue perpetual recitation or remembrance of Allah, because one would be talking, sleeping, eating or engaged in other work at times. And by doing so, one could be counted among the negligent, although negligence is not the attribute of the *mumin* [believer]."

After this, Bandagi Miyan[RZ] quotes the Tradition of Hazrat Prophet Muhammad[SLM] , "The breath that exhales without the remembrance

[1] Quran, S. 7: 205 MMP.
[2] Quran, S. 19: 3 AYA.

[*zikr*] is dead," and says, "The wisdom in the saying of Prophet[SLM] is that since the breath enters the heart and all the organs of the human body and penetrates into and affects them, it raises the plant of faith [*iman*] in the heart of the *zakir* as the Prophet[SLM] has said, "The Islamic Confession, 'There is no god but Allah', raises the plant of Faith [*iman*] as water raises the greenery [*sabzi*]." O friend! Know that the objective is that the remembrance of Allah is established in the heart by synchronizing it with the breaths. The breath goes in and out, either through the nose or mouth. Both are the paths of the breath. Since the breath enters the body through the nose, it does not become the instrument of remembrance, because the breath in itself is absolute. The objective of the followers of Imam Mahdi[AS] is that the *zikr* is established in the heart through synchronizing it with the breath. And the heart achieves contentment through the *zikr* of Allah. Allah Most High says, "*Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction*."[1] And this is the source of achieving the Vision of Allah too. Allah Most High says, "*[To the righteous will be said:] 'O [thou] soul, in [complete] rest and satisfaction! Come back thou to thy Lord, – well pleased [thyself], and well pleasing unto Him! Enter thou, then, among My devotees! Yea, enter thou My Heaven.* '"[2]

Imam Mahdi[AS] has specified the Islamic Confession, *La ilaha illa Llah* [There is no god but God – Allah], for *zikr* [remembrance]. He has also said that the purport of all the apostles and the heavenly [sacred] books was also the same Confession. Since the Imam[AS] has taught the concealed remembrance of Allah, there would be no relationship with anybody or anything other than Allah [during the *zikr*]. Contrary to this, all other recitations of holy names and daily worship would be related to things other than

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1 Quran, S. 13: 28 AYA.

2 Quran, S. 89: 27-30 AYA. Hazrat Abu Sayeed[RA] interprets *Heaven* as Vision of Allah Most High.

Allah. For instance, the holy name '*Ya Wadud*'[1] is daily recited to solicit sustenance, ward off misery, financial or otherwise, and improve bodily strength and to win the love of somebody. Although in these recitations, there is the name of God, their purpose is not Allah. It is for this reason that the Imam[AS] has specifically made obligatory the remembrance of *La ilaha illa Llah* alone. There is no inkling of anything other than Allah in this Confession.

Allah Most High has clearly stated at many places that the remembrance and worship of Allah should sincerely, entirely and singularly be for Allah, because the purpose of worship itself would become the deity and the objective of the worship, As Allah Most High has said, "*Hast thou seen him who maketh his desire his god…*" [2]

It is narrated that somebody once asked Imam Mahdi[AS] about the essence of the four heavenly books. The Imam[AS] said, "The essence of the Torah, the Psalms of David, the Bible and the Quran is a small phrase, *La ilaha illa Llah*." [3] This concise answer of the Imam[AS] unveils the reality that the main purpose of the advent of the apostles and revealing of the heavenly Books is the affirmation and knowledge of the Unity of Allah Most High. Besides these, all other [methods of] worship and affairs are their necessary concomitants. Hence, Islam begins and ends with the Confession, *La ilaha illa Llah.* The Confession first imparts the teaching of denying and rejecting the *ilah* [worshipped deity] other than Allah. The essential consequence of this would be that a believer would reject any deity that he sees on his way to *illa Llah* [except Allah] and strives to reach the proximity of the latter, because the rejection of *ghair-Allah* takes precedence over the *iqrar-bi-Allah* [affirmation of Allah]. Iqbal says, "The point of [Divine] Unity can

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1 *Ya Wadud* is one of the 99 names of Allah.

2 Quran, S. 45: 23 MMP; S. 25: 43 MMP. The translation of the latter Verse reads, "*Hast thou seen him who chooseth for his god his own lust?*"

3 *Hashia Insaf Nama, b*y Hazrat Vali bin Yusuf[RZ], Hyderabad, 1369 AH, page 1.

be explained; [but] what can be done if there is a temple of idols in your mind? The secret that is hidden in the *La ilaha* [is obvious]; [but] what can one say if the path of the Sheikh is of *fiqh* [Islamic jurisprudence].” In short, the teachings of the Imam[AS] specifically stress the importance of the point that a believer should never have even an iota of the thought of things other than Allah.

There was great love between Bandagi Miyan Syed Sa’adullah[RA] and Bandagi Miyan Syed Abdul Latif[RA].[1] The latter had paid fealty [*bai’at* or *ilaqa*] to the former as his *murid*. Miyan Abdul Latif[RA] avoided the prayer [*namaz*] congregation, whenever his elder brother Miyan Syed Sa’adullah[RA] led the prayers. Somebody from among the *fuqara* of the *daira* told Miyan Sa’adullah[RA] one day, “Miyan Syed Abdul Latif[RA] rarely joined the prayer congregation.” Miyan Sa’adullah[RA] smiled and said, “You better ask him.” The brothers of the *daira* asked [Miyan Abdul Latif[RA]], “Why do you rarely come to the congregation prayers.” He replied, “I say my prayers individually when the imam is not present.” The brothers said, “The imam is present in every prayer.” Miyan Abdul Latif[RA] joined the *maghrib* prayers. He continued his prayers for a couple of cycles [*rakaat*]. Then he broke away and said his prayers individually. The brothers asked him, “Why did you say your prayers individually even though the imam was present?” The Miyan[RA] said, “The imam was not present [that is, he was not fully concentrating on the prayers]. He had gone to the the house of the *teli* [oil seller] to bring oil. Who had I to follow in the prayers?” Then the imam said, “He has said the truth. My thoughts were about the same place [that is, *teli’s* house].” After that, the belief of the brothers improved and they were all grateful to Miyan Syed Abdul Latif[RA]. [2]

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[1] The former was the elder and the latter the younger of the siblings..They were the sons of Bandagi Miyan Syed Sharif Tashrifullahi[RA] and grandsons of Bandagi Miyan Syed Khundmir[RZ]. The author [Hazrat Abu Sayeed Syed Mahmood[RA]] is a descendant of Bandagi Miyan Syed Sa’adullah[RA] and his *silsila-e-faqiri* also reaches him.

[2] *Akhbar-al-Asrar,* [a manuscript], Chapter 2, Section 9.

Miyan Syed Sa'adullah[RA] was aware of the lofty esoteric state of his younger brother and disciple Miyan Latif[RA] because he had smiled and asked the questioners to inquire from Miyan Latif[RA] himself. This is self-explanatory. The style of the narration of the parable also indicates that Miyan Latif[RA] was not content without the perfect concentration of the imam during *namaz* and because of this particular esoteric condition of his *murid*, he had left his *murid* undisturbed. Since the type of *namaz* that was being performed in the *daira* was perfectly correct according to the *Shariat* in its exoteric manifestation, Miyan Sa'adullah[RA], who was the *murshid* of the *daira*, did not disclose the required esoteric condition of perfect concentration of thought during the *namaz*. This type of concentration is not within the power and capacity of every person. The revelation [*kashf*] of the condition of the mind of another person is the personal affair of the person concerned. Hence, the *murshid* did not disclose it to the people. The increase in the faith and belief of the brothers of the *daira* and their being grateful to Miyan Latif[RA] is the proof that the lesson, he imparted, manifested the esoteric status of the *namaz*, that is, perfect concentration of mind on the Lord and avoidance of the thought of anything other than Allah during the prayers. The basic purpose of this lesson too was the same. Imam Ghazali[RA] says that every scholar of *Shariat* will issue an edict of correctness about the *namaz*, performed in accordance with the norms of *Shariat*, which is in compliance of the principle, "We judge on the [basis of] exoteric [condition]."[1] But when you ask an *arif bi-Allah* [one who knows Allah] about it and if he says that your *namaz* has been perfectly said, ponder over what kind of *namaz* it should be!

This incident relates to the time of the fourth generation followers of Imam Mahdi[AS]. But one can guess what would have been the esoteric status of the *namaz* and *zikr* of the people who had lived, learned and received the bounty of companionship from Hazrat

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[1] This is a rule of the *Shariat*. The *'alim-e-Shariat* decrees a *namaz* or any other deed that is in accordance with the rules of *Shariat* as correct. The esoteric state of the performer is no concern of the scholar of the *Shariat*.

Imam Mahdi[AS]. The Imam[AS] has said, "One glance of this servant [of Allah] is better than the worship of a thousand years." Iqbal says: "One is the law of *musalmani*; one is absorption of *musalmani*. The absorption of *musalmani* is the secret of the sky of skies. O wise wayfarer without the absorption of *musalmani*! Neither the branch of action is born, nor the branch of certainty is green!" Allah says, "*That is Allah, your Lord! There is no god but He, the Creator of all things; then worship ye Him….*" [1] At another place He says, "*Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the worship and the praise….*"[2]

When everything in the earth and the heavens bears the specialty of remembrance and worship [of their Lord] in their own spheres, the imperative of the intellect and discretion of a human being should be that he makes the worship and remembrance of his Lord obligatory on himself. Instead of this, despite all the commandments of obligations and elucidations with tenable and cogent arguments and proofs, the efforts to interpret the Quranic Verses about the remembrance of Allah and explaining them in a different way is against the divine will and teachings. Iqbal says: "Asked, 'what is the death of intellect?' I said, 'Giving up thinking!' Asked, 'What is the death of heart?' I said, 'Giving up remembrance.' Asked, 'Body?' I said, 'Provision from the dust of the path.' Asked, 'Soul?' I said, '*La ilaha* [No god].' Asked, 'Adam?' I said, '[He] is from His secrets.' Asked, 'World?' I said, 'It is itself before [you]'.

## Trust in Allah[3]

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[1] Quran, S. 6: 102 AYA.
[2] Quran, S. 24: 41 MMP.
[3] The Arabic original expression is *TAWAKKAL*.

Allah says, "*They alone are believers whose hearts thrill with the thought of Allah whenever His name is mentioned, and whose faith in Him increases as His Revelations are recited and who place* ***implicit trust in their Lord****, who observe the [prescribed] prayers, and give to others out of what We have provided them with. Such indeed are the true believers, their due places of honour lie with their Lord as well as His Forgiveness, and generous means of sustenance.*" [1]

In this Verse, Allah has counted *tawakkal* [Trust in Allah] as among the attributes of the believers [*muminin*]. And for the elucidation of perfect Faith [*kamal-e-iman*], He has used the expression, *'humul-Mu'-minuuna haqqaa'* [indeed are the true believers]. There are grades of Trust in Allah. They are directly related to the grades of Faith. As the grades of the knowledge of Divine Unity and Faith go on improving, the luminosity of Certainty will go on increasing. And this is the basis of the improvement in the grades of Trust in Allah. And every believer will achieve the higher grades of *tawakkal* in proportion to his grades of Faith. It is for this reason that Allah has used the expression, *'lahum dara-jaatun 'inda Rabbihim'* [their due places of honour lie with their Lord].

Allah further says, "*...And when thou art resolved on any course, [go ahead] and trust in Allah, for Allah loveth those who lay their trust [in Him].*"[2] He also says, "*And lay your trust in Allah if indeed ye are men of faith.*" [3] And there are many more Quranic Verses that prove the importance and emphasis on Trust in Allah. When Allah has laid down Trust in Him as a condition of Faith, Trust becomes obligatory for every *mumin*, irrespective of how small in grade it is, because the commandments, on which the achievement of Faith depends, must essentially be obeyed. It is for

[1] Quran, S. 8: 2-4 SAL.
[2] Quran, S. 3: 159 SAL.
[3] Quran, S. 5. 23 SAL.

this reason that Imam Mahdi[AS] has said that *tawakkal* is obligatory for every *mumin.*

Besides, Allah has often made it clear that He alone is the real Cherisher who provides sustenance. Some of the Quranic Verses on this point are: ► *"Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might.*" [1] ►> "*There is no moving creature on earth but its sustenance dependeth on Allah.*" [2]

As Allah has described with importance His attribute of being the Creator, He has also tried to create a definite certainty about His being the Provider of sustenance in the hearts of the believers. And this is the reality too. Iqbal says: "Who fosters the seed in the soil? Who raises the clouds from the waves of the oceans? Who dragged the suitable wind from the East? Whose is this dust; Whose is the Luminosity of the Sun? Who has filled the purse of the wheat plant with pearls? Who has taught the seasons the habit of revolutions?"

In short, Allah Most High alone is the Cherisher and Sustainer and Trust in Him alone is obligatory. One can act upon this in accordance with one's strength of Faith and the luminosity of Certainty. The initial stage is Trust in Allah with effort and effects. With the improvement in Divine Love, remembrance and meditation, there would be improvement in the grades of Trust in Allah. Then a stage will come where the eye discards the effects and rests on One who causes things to be done – Allah! The highest grade of Trust in Allah is where one assigns all his personal affairs to Allah, resigns to the will of Allah and relinquishes all his authority [*be-ikhtiar ho jana*] to Allah. Allah has commanded Prophet Muhammad[SLM]: "*The Lord of the East and the West! There is none worthy of worship except Him. Take Him then for thy Protector.*" [3]

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[1] Quran, S. 51: 58 MMP.
[2] Quran, S 11: 6 AYA.
[3] Quran, S. 73: 9 SAL.

The biographical Traditions of Prophet Muhammad[SLM] stand witness to his devotion to the worship of Allah Most High, to religious exercises and to propagate the religion. His time was not spent in trade, agriculture and service etcetera to eke a living.

The special companions of Prophet Muhammad[SLM] and the *As-hab-as-Suffah* followed the example set by him. The saints and the virtuous too followed this path. Imam Mahdi[AS] also made it obligatory on his followers under the Command of Allah and guided them to its highest ranks. Iqbal says; "Seek that indigence [*faqr*], if you have the courage; the *faqr* the root of which is from Hijaz. This *faqr* produces the glory of Allah's freedom from want in man. From it are lighted the eyes of the intellect without the mascara of Avicenña[1] and Razi.[2] The believer's affluence is in this [*faqr*]. Seek it from Allah."

The intricate difference between *halal* and *halal-e-tayyib*, *vis-à-vis* Trust in Allah, Hazrat Imam Mahdi[AS] has shown in Parable 73, which says: Imam Mahdi[AS] has said, "Whatever a servant [of Allah] gets by his efforts and in accordance with *Shariat* is *halal* [permitted]. But it is not *halal-e-tayyib. Halal-e-tayyib* is that which comes voluntarily and unsolicited [*be-ikhtiar*]. There is accountability for *halal* and there is no accountability for *halal-e-tayyib.* Allah says, "*Whenever Zachariahs visited Mary at the sanctuary, he found food kept beside her. He asked, 'O Mary! Whence comes this to thee?' She said, 'It is from Allah, for Allah giveth sustenance to whosoever He willeth without measure.'*[3] Prophet Muhammad[SLM] has said, 'There is accountability for the permitted. There is chastisement for the prohibited. The chastely permitted is without measure and accountability.'" [4]

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1 Avicenña is Bu Ali Sina or Ibn Sina or Sheikh ar-Rais.

2 Razi is Imam Fakhruddin Razi[RA].

3 Quran, S. 3: 37 SAL.

4 *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, pages 51-52.

Please also note Parable 74, which in translation reads, "Allah Most High is narrated to have sent something. The companions said, 'This is *halal-e-tayyib.*' Imam Mahdi[AS] said, 'This is just *halal*, not *halal-e-tayyib*. It was known for the last two or three days that he was to send it.' Further, he said, *taiyyun* [fixed periodical income] was accursed."[1]

And in Parable 146, the condition for *tawakkal* is explained: "Eat what you get all of a sudden without any anticipation, because *tawakkal* [Trust in Allah] is based on [the element of] *baghta* [surprise]." [2] That which comes all of a sudden is endowed with the highest station [or position] of Trust in Allah.

It is proved from the Quranic Verses and the Prophetic Traditions that Allah has created *halal* thing to test [the people]. Allah says, "*That which is on earth We have made but as a glittering show for the earth, in order that we may test them – as to which of them are best in conduct. Verily what is on earth We shall make but as dust and dry soil [without growth or herbage]*.[3] It is for this reason that *halal* cannot be understood as not liable to be accounted. One would be asked to account for it. "The *halal* part of the world has to be accounted for and the *haram* part of the world is the cause of chastisement."[4]

According to a tradition, Hazrat Umar[RZ] [Second Caliph of Islam] felt thirsty one day. Honey and cold water was presented to him. He kept it in his hand and did not drink it. He said, "First, get me be absolved of the accountability of this. Whether the world is big or small, *halal* and *haram* both are accursed, except that which helps in piety and abstinence, because the world is not that contemptible." This shows that a *mumin* needs satisfaction of the heart in the stage of *tawakkal* for piety, abstinence and purification of *nafs* [self]. Iqbal says: "The same is the glance which is

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[1] Ibid, page 52.
[2] Ibid, pages 94-96.
[3] Quran. S. 18: 7-8 AYA.
[4] Excerpted from the book, *Kohl al-Jawahir,* by Hazrat Syed Nusrat[RA].

acquainted with *halal* [permitted] and *haram* [prohibited]. The same is the heart, which knows *halal* and *haram.*"

Please see Parable 147.[1] It says: "Hazrat Bandagi Miyan Ilahdad Shair[RZ] is narrated to have offered some money to Imam Mahdi[AS]. The Imam[AS] asked him to 'keep it with you.' He kept it with him in trust. Some time later, the Imam[AS] asked him to return the money. The Miyan[RZ] returned it immediately. The Imam[AS] distributed the amount as *sawaiyat.* In spite of this, the Miyan[RZ] used to say, "I am a carrion-eater [*murdar-khwar*] among the group of *fuqara.*'"

From the amount that was with him in trust Bandagi Ilahdad Shair[RZ] also got his share at the time of *sawaiyat.* On the basis of that, he thought that his *tawakkal* and *tazkia-e-nafs* could have been damaged, because it is possible that a thought might have occurred to him before *sawaiyat* that he too would get his share when the *sawaiyat* was to be distributed in due course. Hence, these words that "I am a *murdar-khwar* [or carrion-eater] among the group of *fuqara*" came on his tongue in extreme care for his *taqwa* [piety]. A parable in *Insaf Nama* supports this contention.

"Miyan Fareed[RZ] quotes Imam Mahdi[AS] as saying, 'If a seeker of Allah is sitting in his room [*hujra*] and hears the footsteps of somebody and if the thought crosses his mind that somebody might have brought *futuh* [donations], it is not *tawakkal* [Trust in Allah]."[2] From this point of view, the deed of Hazrat Ilahdad Shair[RZ] was in perfect obedience to the teachings of Imam Mahdi[AS].

However, Hazrat Muhammad Sa'adatullah Khan[RA] has expressed his opinion about the word *murdar-khwar*. He says, "It is possible that this is a calligraphic error and the real word could be *mard-arkh-dar.* He [Hazrat Ilahdad Shair[RZ]] might have claimed that 'I had the privilege of being the accountant of Imam Mahdi[AS],' as the

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1 Of *Naqliat Miyan Abdur Rashid*[RZ].

2 *Insaf Nama*, by Hazrat Vali bin Yusuf[RZ], Urdu translation, Hyderabad, 1407 AH/1987 AD, Chapter 6, page 140; English translation, Bangalore, 2001 AD, Chapter 6.1, page 107.

word, *arkh*, means accounts.” *Mard-arkh-dar* means the person who keeps the accounts. *Wallahu A’lam* [And Allah knows best]. Iqbal says: “He alone is the rightful leader [*imam*] of the time; who makes you detest the existing and present; who makes life more difficult for you by showing you the countenance of the Friend in the mirror of death; who enlivens your blood by making you realize your losses; [and] by sharpening you by the whetstone of indigence into a sword!”

In short, the way Imam Mahdi[AS] made the difference clear between *halal* and *halal-e-tayyib* and how meticulously he and his followers followed and put into practice his commandments will be seen from the following parables. Parable 148: Sheikh Sadruddin Sindhi[RZ] is narrated to leave bread loaves in the *hujras* of the *fuqara* around midnight in a manner that nobody could know who had given the bread. This went on for two nights. The seekers of Allah fretfully complained to the Imam[AS], “Miranjeo! Robbery is taking place.” The Imam[AS] asked, “What is happening?” They told him what was happening during the previous two nights. They said, “Somebody places the bread loaves in our *hujras* by extending his hand. It cannot be known who that person is.” Imam Mahdi[AS] said, “Do not trouble the seekers of Allah so that their heart does not incline towards *ghair-Allah* [things other than Allah].” [1]

The *fuqara* were indigent and starving. Despite this, they felt aggrieved by the incognito help they were getting and they complained to the Imam[AS] fretfully. This is evidence and proof that the *fuqara* strictly observed the interdiction that they should not be inclined to cast their sights on things other than Allah as a condition of *halal-e-tayyib*. They had the strength in full measure to protect themselves from falling into the pitfall.

In the teachings of *tawakkal*, great importance is given to avoiding asking [*sawal*]. We have already discussed this while dealing with

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[1] *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, pages 96-97.

*Tark-e-Dunya* under the Quranic Verse, "…*He who knoweth them not, taketh them for well-to-do folk because of their bearing of self-respect…*" [1] It has been explained that even in a state of distress, when *haram* too can be treated as *halal*, the Imam[AS] has tried his best to awaken the shrewdness of a *mumin* [not to seek help from anybody other than Allah]. Imam Mahdi[AS] has said that if a person, who trusts in Allah, is in a condition of distress, he may eat *murdar* [prohibited] but he should not ask [for it from anybody other than Allah].[2]

The people, who had an occasion to visit Khorasan [Iran and Afghanistan] in this 14th Century [AH],[3] when journey is so easy, can very well imagine how difficult it could have been to travel in that country some 450 years ago. Besides, how did a large group of people with their families, and not one person, in a state of indigence and starvation, without provisions and other essential things, continued their journey uninterrupted? They sometimes ate the leaves of wild trees to satisfy their hunger. One can gauge the sublime courage of the companions of Imam Mahdi[AS] from the following incident.

Hazrat Miyan Yusuf[RZ], who had many wounds on his feet, sat down on the way [to Khorasan] to clean his wounds. The caravan of the companions of the Imam[AS] was passing. When the Imam[AS] came near him, Miyan Yusuf[RZ] asked him, "Miranji! When will the most difficult time, which is to befall the group of the Imam[AS], come?" The Imam[AS] said, "This is that time. By the grace of Allah, you are too magnanimous to realize it."

In another parable, it is stated that the Imam[AS] climbed a hillock on his way to Khorasan and looked at the group of people following him. Among them were the women, children and the old, weak and

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1 Quran [S. 2: 273 SAL].

2 *Shawahid-al-Vilayat*, by Hazrat Syed Burhanuddin[RA], Hyderabad, 1379 AH, Chapter 33, page 448.

3 The book *Tauzihat* was written during the last Century. The present Century AH is the 15th one, when this translation is being done.

sick people. He was greatly affected by their condition. He then supplicated to Allah, "O Allah! You are present and seeing! You are the Omniscient and the Knowing! You know fully well the state of this servant [of Yours] and these people. This servant has not taken any of their most loved things from them in his possession. Nor has he promised them to provide them with wealth and money, which could have compelled them to undergo such [unbearable] difficulties. If they have any right over me, it is that I can show them the path of Divine Love to You and Your gnosis [*ma'rifat*]." At the same time, a command of Allah arrived, "O Syed Muhammad! I have forgiven all their sins, small and big. Give them the glad tidings of Faith [*iman*]." The Imam[AS] then gave the good news of Faith to all his companions. [1]

In short, after the confirmed claim [*dawa-e-muakkad*] of the Imam[AS], there were frequent periods of great distress and testing times. Many sacred lives were martyred. But no incident of permission being sought or granted for seeking [alms or charity] has been reported in the books of parables. The Imam[AS] not only forbade asking but he also unequivocally prohibited them from presenting a face that would imply asking. Hence, all the parables that are found in respect of the Trust in Allah emphatically pronounce this aspect of *tawakkal*. The following specialties of *tawakkal* are obvious:

[1] The donations brought repeatedly by the same person were treated as *tayyun* [fixed periodical income] and were rejected.[2]

[2] The donations sent to the *daira* were rejected if the amounts were specified with the names of recipients. [3]

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1 *Hashia Insaf Nama*, Hazrat Vali bin Yusuf[RZ], Hyderabad, 1369 AH, page 24

2 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, parable 135, page 87.

3 Ibid, Parables 149, 150 and 151, pages 97-98.

[3] If a person from the *daira* went to the house of a rich man and if the rich man gave him or sent through him any donation in cash or kind to the *daira*, that donation was not treated as *futuh* [or donation], and the head of the *daira* was instructed to reject it. [1]

[4] If some rich man wanted to send donations or the amount of *ushr* [tithe] requested that a *faqir* should be sent with him to fetch it, the request used to be rejected and the *fuqara* were forbidden from going with such a person. [2]

[5] If somebody offered something because of his relationship with someone in the *daira* and the purpose of the offering was not for the sake of Allah, such a donation was not accepted.[3]

[6] Purchasing something from a Mahdavi trader, with the hope that he would give the required thing at a concessionary rate or more in quantity, was prohibited. Some of the *fuqara* brought buttermilk [*chhachh*] from outside the *daira* and it was thrown away along with its containers.[4]

[7] The expectation and waiting for the *futuh* was treated as a hindrance in Trust of Allah [*tawakkal*].[5]

[8] Whatever Allah gave must be spent. No effort should be made to hoard it. [6] When Bibi Ilahdati[RZ], wife of Imam Mahdi[AS], died, a *tinka* [a golden coin] was found in her effects. The Imam[AS] ordered that it should be heated and she be branded with it on the forehead. "The Prophet[SLM] had done the same thing," said the Imam[AS]. When this news reached Miyan Syed Salamullah[RZ], brother of the Bibi[RZ], who was supervising the digging of her grave, he came running and told the Imam[AS] on oath that the gold

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[1] Ibid, Parables 72 and 153, pages 51 and 99.
[2] Ibid, Parables 152 to 156, pages 98 to 100.
[3] Ibid, Parable 157, page 101.
[4] Ibid, Parable 76, pages 53-54.
[5] Ibid, Parable 71, page 51.
[6] Ibid, Parable 136, pages 87-88.

coin did not belong to the Bibi[RZ] but it belonged to Bibi Fatima[RZ]. Then the Imam[AS] said, "Give it to whom it belonged." [1]

Allah Most High says, "*They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings [O Muhammad] of a painful doom, On the day when it will [all] be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith [and it will be said unto them]: Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard.*" [2]

There are many Traditions of the Prophet[SLM] on this subject. He has said, "Brand the person who dies leaving gold and silver." A person died and a *dinar* [coin] was found in his pocket. The Prophet[SLM] said, "Brand him once." Another person died and there were two *dinars* with him. The Prophet[SLM] said, "Brand him twice."

Imam Mahdi[AS] has guided [his followers] towards the highest rank of Trust in Allah [*tawakkal*]. The believers who have reached the station of *Lahut* [Divine Presence] think that any food other than *halal-e-tayyib* [chastely permitted] as *haram* [prohibited] for them. Somebody is narrated to have asked Imam Mahdi[AS], "What should one do if one cannot be patient in hunger?" The Imam[AS] said, "Let him die." The questioner repeated his question. Again the Imam[AS] said, "Let him die." The questioner asked a third time, "Miranji! What should he do if he does not have the strength and stamina to be patient in hunger?" The Imam[AS] replied, "Let him die. Let him die. Let him die." [3]

This is the highest rank, after reaching which a believer accepts death, but does not allow any diminution in his Trust in Allah, as it should be. Iqbal says, "O bird of Divinity! Death is better than the food, which curtails your flight."

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[1] *Hashia Insaaf Nama*, Hazrat Vali bin Yusuf[RZ], Hyderabad, 1369 AH, page 69.
[2] Quran, S. 9: 34-35 MMP.
[3] *Naqliat Miyan Abdur Rashid[RZ]*, Parable 59, page 44.

While in the teachings of Imam Mahdi[AS], a believer is guided to reach the highest ranks of excellence [*'aliyat*]; there are other commands of a lower level of *rukhsat* [concession]. The parable says: "Somebody in a congregation of the migrant-companions is narrated to have asked Imam Mahdi[AS], "What one should do if one was not patient enough to bear hunger." The Imam[AS] said, "Let him go and earn a *cheetal* [or *taka,* a local coin] or two and eat…."[1]

Please note Parable 70. Hazrat Shah Dilawar[RZ] has quoted Imam Mahdi[AS] as saying, "During the time of destitution, if Allah Most High were to send more charity [for the death anniversary of Prophet Muhammad[SLM]], the money should be used to feed the inmates of the *daira* two or three times because they are the rightful persons to benefit from *futuh* [charity]; and not the others. However, it is a different matter, if some others benefit from it." [2]

Hazrat Bandagi Miyan Syed Mahmood Syedanji[RA] *Khatam-al-Murshidin,* grandson of Imam Mahdi[AS], has issued certain commandments pertaining to *rukhsat* [concession]. The third order says: "The food sent by Allah could be eaten twice." This shows that the concessionary command Hazrat Syedanji[RA] had issued was well within the parameters of the commandments of the Imam[AS].

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1 *Hashia Insaf Nama,* Vali bin Yusuf[RZ], Hyderabad, 1369 AH, page 44. The Parable continues, "But if he earns a *taka* one day, he would be tempted to earn more the next day. The Imam[AS] again said, '*Shariat* permits earning and trade. But the intention of the person indulging in earning and trade should be to continue to remain capable of worshipping, religious acts and abstaining from interdictions. But he should not become a victim of greed and defalcation.' He also said, 'If the earner does not have this as his objective, he would be tempted to become proud and begin to amass abundance of wealth. He would fully engage himself in profiteering and eating. But if he does not engage in earning and fully engages himself in learning the knowledge of *Shariat, Uzlat* and K*hilwat* [seclusion], and if the objective of all this is the achievement of worldliness, his abode [in the Hereafter] would certainly be Hell for ever.'"

2 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, pages 5o-51.

Please note Parable 64. In it Bandagi Miyan Syed Khundmir[RZ] is quoted as telling his followers, "The people of the lust [*nafs*] always seek orders to serve." Then again he said, "We have kept a cart and two bullocks so that the brothers of the *daira* do not have to go begging when they need it."[1]

This shows that even in the orders under the *rukhsat* [concession] category, there is no scope for asking for anything. And how could it be, as after the confirmed claim [*dawa-e-muakkida*] also there is no precedent of allowing any asking [or begging] even in a state of distress. In short, the mention of *ta'ffuf* in Quran for a *faqir* [indigent] has been affirmed as essential for the *faqir* to follow.

The act of Hazrat Bandagi Miyan Syed Mahmood Syedanji *Khatam-al-Murshidin*[RZ] manifests another aspect of *tawakkal* and it is this: The *fuqara* of the *daira* were not accustomed to going to the houses of the earners [*kasibin*]. They were invited to a feast in a manner that they remained at their residences at the *daira* and the food was sent to them. Whatever remained after the *fuqara* finished their meals was sent back to the host. But if the food was sent without such specification, absolutely in the name of Allah, it was used as deemed fit or was distributed among the indigent people as *sawaiyat*.

The gist of the parable is that a person invited Hazrat Syedanji[RZ] for a feast and sent the food to his house. Hazrat Syedanji[RZ] and his nephew Syed Abdul Hai sat down for the meal. His daughter Aaji Bibi sat down beside them waving a fan [because it was sultry]. But soon she fainted. Hazrat Syedanji[RZ] tried to revive her. His wife told him, "Why do you not allow a morsel through her throat?[2] She

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[1] Ibid, page 47.

[2] The nature of the food in a feast is that the invitee is given the authority to eat, but he is not made its owner. No invitee gets the authority to give it to anybody. Hence, the Hazrat[RZ] did not give food to his [starving] daughter, and sent the leftover food back to the host. This shows the extent to which the utilization of something belonging to somebody else is prohibited. Another instance of similar caution is reported that some dates were sent as *zakat*. Imam Husain[AS] [Grandson of Prophet Muhammad[SLM]] who was a child then

is starving for the last three days." The Hazrat[RZ] said, "Had there been a morsel in her throat, I would have taken it out. I want her welfare in the Hereafter. All the inmates of the *daira* will be blessed with the blessings of the Allah from the starvation of this child. And this child too will be able to eat only then." He returned the leftover eatables to the house of the host.[1]

After this, the author of *Tarikh-e-Sulaimani* writes that this parable shows that the invitation was only for Hazrat Syedanji[RZ] and his nephew. Then how could he allow other people to eat the food? This also shows that the deeds of Hazrat Syedanji[RZ] were of an extraordinarily high caliber of excellence [*'aliat*] despite the trying circumstances. It is also to be pondered over, "How could he eat when all the members of the family, including the daughter, were starving?" This is an extreme example of perfect emulation of the Prophet[SLM]. The food for the feast had come only for the Hazrat[RZ] [and his nephew]. So he ate it. But he did not allow the paternal love to impede the emulation of the *Sunnat* of the Prophet[SLM]. Further, it is also obvious that the concessionary commandments he issued were for the coming generations of the followers to receive the bounty [*Faiz*] of the Imam[AS], so that they could obey the orders as far as the limits of their Faith [*iman*] allow them. And if the follower's deeds are full of sincerity, they become a source of his progress in the spiritual ranks. With the grace of Allah Most High! Iqbal says, "Everything depends on the circumstances and the stations. Every moment the seeker's time and abode are different!"

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took a date and put it in his mouth. Prophet Muhammad[SLM] saw it and removed it from the mouth of Imam Husain[AS].

Similarly, when grapes were received, a *faqir*, Miyan Hyder Muhajir[RZ] gave a bunch of grapes to Miyan Syed Hamid[RZ], son of the Imam[AS]. The Imam[AS] said, "This is in the right of the *fuqara*. Why did you give it to him?" Miyan Hyder[RZ] said, "Please forgive me." The Imam[AS] said, "Seek the forgiveness from all the *fuqara*." It is said that the Imam[AS] removed the gape from the mouth of the child who had put it in his mouth. --- Parable 141, *Naqliat Miyan Abdur Rashid*[RZ].

1 *Tarikh-e-Sulaimani*, Manuscript, by Malik Sulaiman[RA], Gulshan 6, Chaman 3.

Some parables speak of the permission given to the *fuqara* to go feasting to the houses of the earners [*kasibin*]. But this is the within the limits of the *rukhsat* [concession], while excellence [*'aliat*] demands that they should not go. Please see Parable 124.[1] It says, "Hazrat Miyan Larh Shah[RZ] has narrated that Imam Mahdi[AS] was returning from the *Jama' Masjid* in Khorasan. On the way was the house of a Khorasani who had invited the Imam[AS] many times to visit his house and every time the Imam[AS] rejected it by asking to be forgiven. After many entreaties, the Imam[AS] allowed some of his companions to go to his house. The companions went but Hazrat Miyan Shah Dilawar[RZ] did not go. Hazrat Miyan Syed Salamullah[RZ] did not like this and asked him, "Why did you not come with us? You have disobeyed the Imam[AS]." The Imam[AS] peeped out of his *hujra* and said, "Those who went, had gone with my permission. Those who did not go did very well."

In short, this shows that the commands of the Imam[AS] cover both *'aliat* and *rukhsat*. A *faqir* is allowed to follow whichever command he chooses, according to his strength or ability to endure. But priority is to follow *'aliat*. According to a parable, "Some people asked the Imam[AS] if *rukhsat* too was within the parameters of religion?" The Imam[AS] said, "Religion is *azimath* alone, [which one should always try to follow], because if [at times] one cannot follow *azimat* one can condescend to [the level of] *rukhsat.* But if a person understands that deeds according to *rukhsat* are enough, where would he find a refuge if he were to condescend from [the level of] *rukhsat?*" [2]

Countless followers of the Imam[AS] followed a high degree of excellence [*'aliat* or *azimat*] and established a precedent, which was well known about the piety, devotion, abstinence and Trust in Allah of his group. The following parable gives an indication of this reputation: "A person went to Fateh Khan [a wealthy official]

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[1] Of *Naqliat Miyan Abdur Rashid[RZ]*.

[2] *Insaf Nama*, Hazrat Vali bin Yusuf[RZ], Hyderabad, 1407 AH/1987 AD. Chapter 5. [This parable is not found at the place indicated.]

and said, ‘I have come from the *daira* of Hazrat Miran Syed Mahmood[RZ], son of Hazrat Imam Mahdi[AS],’ and tried to pretend that he was a *faqir* of the *daira*. Fateh Khan ordered his servants to give him a beating and he himself lunged to thrash him. His servants said, ‘He is a *faqir*.’ Fateh Khan said, ‘The *fuqara* of that *daira* do not treat me even as a dog. I want that nobody should dare lie in the name of such chaste people. The *fuqara* of that *daira* will never come to my door. I am certain of it. I have the honour of going to them many times and I have seen the condition of the *fuqara* of that *daira* with my own eyes.’” [1] [The heads of the *daira*] have treated receiving donations from the income of close relatives like brothers and sons of the *fuqara* also as violating the norms of Trust in Allah. [2] Some other parables speak of even the *kasibin* [earners] having been rebuked and prevented from serving the *fuqara* in this manner because it would vitiate their *tawakkal*. Such service to the *fuqara* will harm both the givers and takers instead of helping. Please see Parable 126, which elaborates this. Its last sentence is, “When a *faqir* comes to your house, do not adopt an attitude that changes his habits [for the worse].” [3]

“Somebody is narrated to have asked Imam Mahdi[AS], ‘What is the thing that works as a veil between God and His servant?” The Imam[AS] held a piece of bread in his hand and said, ‘This bread is the veil between Allah and His servant.’” [4]

The people of Bounty [*faiz*] and Delight [*zauq*] can understand the importance of this saying of the Imam[AS], because it hides in itself many of the [divine] secrets. All human efforts, the personal efforts, politics and etcetera are subservient to bread. All the evils like falsehood, stealing, deceit, subterfuge, murder, war and all others are concerned with this. Had there been no need for bread, there would have been no ruler nor the ruled. Nobody would have

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1 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 130, pages 84-85.
2 Ibid, Parable 157, page 101.
3 Ibid, Parable 126, page 83.
4 *Hashia Insaf Nama,* Vali bin Yusuf[RZ], Hyderabad, 1369 AH, pages 30-31.

duped and none would have been duped. It is for this reason that Allah determined it to be necessary to send Apostles and reveal Divine books, so that the humans could be guided into believing that “You have not been created only for earning your bread. Your intellect, discretion, strength and power are all great favors, Allah Most High has bestowed on you. And because of all these blessings you have achieved the lofty position as the ‘Noblest of Creations’ [*Ashraf-al-Makhluqat*]. The best and most correct use of this divine favor is that you obey His commandments and earn your daily bread too under them.” Iqbal says, “The vegetables and fossils are subject to destiny. But a believer is subject only to the commandment of Allah.”

If you determine that bread alone is your objective and neglect the divine teachings, it would become a misuse of your intellect, potentiality and authority. All this is ingratitude. And bread becomes your [worshipped] deity. This would be a position worse than beastliness because although the beasts appear always to be in search of food, they are not neglectful of the praises and remembrance of Allah. Allah says, “*Each knoweth its prayer and praise.*” [1]

Every creation and invention has a purpose. For instance, think over the invention of a railway engine. It becomes known that the purpose is not to burn the fuel alone because the burning of fuel is only an assisting process and not the main purpose. If the activity of an engine were limited to the supply of coal and water, this would be against the need of inventing the engine and would result in loss.

Similarly, a human being should think that his ‘fuel’, that is, food, is only an assisting need for his survival, and that the purpose is to use his strength and potential for performing his duties towards the rights of Allah and His servants, because the performance of one’s duties to fellow humans too is worship of God as performing one’s

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[1] Quran, S. 24: 41 SAL.

duties towards the rights of God is. Sa'adi has said, "There is no worship of God other than the service of the people."

It is for this reason that Imam Mahdi[AS] has said, "Earning and business are permitted. But the peculiarity of this permission is that the intention of the earner or businessman should be to gain strength to worship, perform according to the commandments and avoid what is forbidden. He should always be afraid that he might indulge in greed and embezzlement…." [1]

When we ponder over the universe, the Creation of Allah, like the earth, oceans, water, wind, clouds, lightening, moon, sun and etcetera, and their *a'mal* [performances] and specialties and their mutual interaction, it becomes obvious that one of their purposes is to provide food and nourishment for the human beings. This is an accepted issue of the modern developed research and needs no further elaboration. Sa'adi says, "The clouds, the winds, the moon, the sun and the sky – all are busy with their respective performances, so that you are provided with a piece of bread and that you do not eat it neglecting the True Benefactor, that is, Allah Most High, while they all obey Him for providing [bread to] you! And if you are not obedient to Him, this is not justice."

It is time to ponder. While man thinks his struggle to be the cause of earning his food, his efforts are actually confined to only those causes and means that are within his authority. But beyond this, there is no choice but to depend on Allah. For instance, ploughing the land and sowing the seeds is within the authority of the cultivator who performs those tasks to the extent he can, but the winds, the water, and the seasons are not within his authority. Hence, he is compelled to trust the nature [*qudrat*] to help him out. When this is the reality, it is not astonishing that the hearts of some of the believers [*muminin*] become so attached to nature, and the luminosity of Certainty [*yaqin*] kindles in them to an extent that

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[1] *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad 1369 AH, parable 62, page 45.

they begin to Trust in Allah in all those matters also that are well within their own authority and treat such a Trust [tawakkal] as an obligation. The specialty of *fazilat* [superiority] is that the *jazbah* [passion] for divine Love emerges from within the limits of one's own authority. Otherwise, when compelled, one is bound to turn to the nature when there is no other option.

In short, the purpose of bread is retaining strength and surviving in life. And the purpose of life and strength is the worship and remembrance of Allah so that the *batin* [immanence or innermost] opens and the Divine luminosity and manifestations are bestowed.

The loftiest concept of *tawakkal* is that, which is manifest from the following parables: ►Imam Mahdi[AS] has said that *tawakkal* for food is no *tawakkal* at all, because Allah Most High has given his promise about food: "*There is nothing that moveth on earth, the nourishment of which doth not depend on Allah.*" [1] This promise is of Allah. You are a *mumin* if you have faith in this promise. Otherwise, you are a *kafir.*[2]► Further, [the Imam[AS]] said, "*Tawakkal* is that, which is for the *zath* of Allah [and Trust in Allah], and one should be in the desire for Allah day and night as to when I find Him."[3]

The meaning of this saying is that trusting in Allah *vis-à-vis* food too is related, in a way, to *ghair-Allah.* Hence, one should mentally give up this need too and fully engross oneself in the desire for Allah.

To retain the relationship with the *zath* of Allah, Imam Mahdi[AS] has made it mandatory on both the donor and the recipient to take the name of Allah and keep Him in mind while making or receiving a donation. Hence, nothing is accepted unless it is offered in the name of Allah. Allah says, "*Lo! Thy Lord, He knoweth best who*

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1 Quran, S. 11: 6 SAL.

2 *Insaf Nama*, Vali bin Yusuf[rz], Hyderabad, 1987 AD/ 1407 AH, Chapter 6, pages 141-142

3 Ibid, page 142.

*erreth from His way; and He knoweth best [who are] the rightly guided. Eat of that over which the name of Allah hath been mentioned, if you are believers in His revelations.*" [1] Allah further says, "*And eat not of that whereon Allah's name hath not been mentioned, for lo! It is abomination.*" [2]

The commentators of Quran have specifically associated this Verse with the slaughter [*zabiha*] of animals. In other words, whenever an animal is slaughtered, it should be slaughtered in the name of Allah. Otherwise, its meat should not be eaten. This exegesis is not wrong. We too accept it. But the meaning that is general has been confined. This violates the principle; 'a general command is valid generally without exception.' As the word *mimma* in the Verse means 'the thing that' and indicates that the generality of the things is proved. From this point of view, it is obvious that anything over which the name of Allah has not been recited should not be eaten. That is why every *mumin* necessarily says *Bismillah* [*In the name of Allah*] before he starts eating. Since the permitted [*halal*] animals too are slaughtered for eating, it is necessary that Allah's name should be recited at the time of slaughtering them. More so, because some people slaughter animals in the name of the idols they worship. In contrast, the teachings of Islam are that an animal can be slaughtered in the name of the Creator and in accordance with His commandments alone. The rule is that the special is included in the general. The general is not included in the special. Hence, the commandment, which is general, should always be kept as general, in such a way that if it was found necessary to include any particular commandment in it, it could be done. In short, the practice among the Mahdavis is that the donor or giver gives his donations in the name of Allah. And as long as the name of Allah is not taken, the recipient does not accept it. All the people of the manifest and the immanence can understand the good reasons for this, because it is necessary for the principle of *tawakkal* [Trust in

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[1] Quran, S. 6: 118-119 MMP.
[2] Quran, S. 6: 122 MMP.

Allah] so that the sight of both parties does not ignore the Ultimate Provider and Guarantor. Further, the giver should not become proud and the recipient should not get the feeling of humiliation among his fellow-beings.

**403.** In short, we have discussed the highest and lowest concepts about Trust in Allah. And it all depends on each person's norms, Faith [*iman*], stamina, patience and attention to Allah. "…*For Allah guides whom He will to a path that is straight*."[1]

## Company of the Truthful

Allah says, "*O believers! Be mindful of Allah and associate with the truthful.*" [2] Some of the commentators of Quran say that *The Truthful* purports to mean the companions and the migrants. But the meaning of the Verse is general. People will continue to obey this command till the Day of Resurrection; and they should! Otherwise, the perpetuity of the command of the Arabic term, '*kuunuu*', will not survive. Hence, the Quranic Commentator of *Tafsir-e-Kashshaf* writes: "These are the same people who are truthful [*sadiq*], in the religion of Allah, in their intentions [*niyat*] and in their word and deed."

For those who were in the company of Imam Mahdi[AS], the Imam[AS] was the *Sadiq* [the Truthful]. And for the people who were in the company of his vice-regents or companions, the vice-regents and companions were the *Sadiqin*. Similarly, the term *Sadiq* or *Sadiqin* has been applied and will continue to be applied to the *Salihin* and *Rashidin* [the Truthful and the Rightly Guided] among the followers and the followers of the followers up to the Day of Resurrection. Besides, one should ponder over the command,

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1 Quran, S. 2: 213 AYA.

2 Quran, S. 9: 119 SAL. AYA translates the Verse as, "*O ye who believe! Fear Allah and be with those who are true [in word and deed].*"

*taqul-laaha* [1] in the Verse cited above. It means "*Fear Allah.*" *Shauq* [eagerness] is related to gain and *Khauf* [fear] is related to damage. *Shauq* and *Khauf* are two feelings, which need to control the *nafs* [lust] and be guided by a *murshid* [spiritual guide]. Otherwise, there is the possibility of overstepping the limits. This may cause one to go astray from the right path. For instance, if a person were so overwhelmed with the described merits of the pre-dawn prayers [*namaz-e-fajr*], that he begins to say four cycles [*rak'at*] instead of the obligatory two cycles, obviously this would be a cause of going astray. Particularly, the *taqwa* [piety, fear of Allah and etcetera] is related to the deeds of the heart. Hence, the company of the people of immanence [*arbab-e-batin*] is necessary for a person to protect himself from erring in overstepping the limits in precepts, principles, meditation, beliefs and deeds. It is for this reason, that Allah has ordered association with the Truthful immediately after the command, "Fear Allah" in the foregoing Quranic Verse. Hence, as fearing Allah is obligatory on every believer [*momin*], the Company of the Truthful too is obligatory on every believer. It is for this reason that Imam Mahdi[AS] made the Company of the Truthful also obligatory on the believers under the command of Allah. Allah says, "*O ye who believe! If ye listen to a faction among the people of the Book, they would [indeed] render you apostate after ye have believed!* [2] This shows that bad company will affect the faith of a believer also. It is for this reason that it is said, "The companionship of the virtuous will turn you into a virtuous man and the company of an evil person will turn you into an evil person." Iqbal says, "Until a Musalman does not adopt the way of [Divine] Love, his faith will not become perfect. The religion of Islam is the name of being in love with Allah and His Prophet. But the way of [Divine] Love cannot be achieved by reading books. It can be achieved only by remaining in the company of the Lovers.

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[1] Quran, S. 9: 119 AYA.
[2] Quran, S. 3: 100 AYA.

And Imam Mahdi[AS] too has said, "Be in conformity [*muafiqat*] with a group of people so that the remembrance and the path of Allah become easy [for you]."

After the companions of the Imam[AS], their followers and the followers of their followers, this group of people is the group of the *fuqara* [the indigent] who are in a *silsilah* [chain] of the companionship, bounty, *tarbiat* [instruction, initiation], and imparting of [divine] knowledge from hand to hand and from chest to chest [that is, from heart to heart]. Remaining in the company and instruction [*tarbiat*] of such people, one easily learns the etiquette of Divine Love and pious deeds. It is for this reason that the chain of fealty [*bai'et*] and companionship is given great importance in the Mahdavia religion.

The author of *Shawahid al-Vilayat* has prescribed the following eleven items of etiquette for the people who intend to remain in the company of their *murshid* [spiritual guide]:

> [1] One should not take the initiative in doing any work, major or minor.
>
> [2] One should not talk in a loud or violent voice, as is done when in anger.
>
> [3] The speech should be soft, neither very low nor very high in tone. It should be humble and prayerful.
>
> [4] One should not call or say anything in a loud voice violating the etiquette just in front of the room or residence of the spiritual guide.
>
> [5] One should not order that something should or should not be done.
>
> [6] One should not ask questions often.
>
> [7] One should increase the love for Faith [*iman*].
>
> [8] One should develop strong desire and esteem for Faith and its commandments.

[9] One should avoid *kufr* [infidelity].

[10] One should give up evil deeds.

[11] One should refrain from disobedience.

For the companions of Prophet Muhammad[SLM], Allah Most High has prescribed similar guidelines. They are:

[1] "*O ye who believe! Be not forward in the presence of Allah and His messenger, and keep your duty to Allah. Lo! Allah is Hearer, Knower.*" [1]

[2] "*O ye who believe! Lift not up your voices above the voice of the Prophet, not shout when speaking to him as ye shout to one another, lest your works are rendered vain while ye perceive not.*" [2]

[3] "*Lo! Those who call thee from behind the private apartments, most of them have no sense.*" [3]

[4] "*And know that the messenger of Allah is among you. If he were to obey you in much of the government, ye would surely be in trouble; but Allah hath endeared the faith to you and hath beautified it in your hearts, and hath made disbelief and lewdness and rebellion hateful unto you. Such are they who are rightly guided.*" [4]

## Migration

The explications about migration [*hijrat*], which we find in the Quranic Verses and the Traditions of Prophet[SLM], show that it is not

[1] Quran, S. 49: 1 MMP.
[2] Quran, S. 49: 2 MMP.
[3] Quran, S. 49: 4 MMP.
[4] Quran, S. 49: 7 MMP.

confined to going from the country of the infidels [*kafirs*] to the abode of peace [from *Dar-ul-Harb* to *Dar-al-Islam*] for protecting the religion alone. But migrating from a place, where there are restrictions on the deeds in accordance with the Commandments of the Religion, on protecting the religion and on demonstrating and exhibiting the religion, too is included in *Hijrat.* Prophet Muhammad[SLM] is quoted as saying, "The person who escapes from one place to another for protecting his religion, even if the distance is just one *balisht,* [1] he would be entitled to Paradise and would become a companion of his father Prophet Ibrahim[AS] and Prophet Muhammad[SLM] [because both had performed *hijrat* (migration)]." [2] Iqbal says: "The result is destruction if the prison is confined to a place; Live in an ocean free of homeland like a fish; Giving up the homeland is the tradition of the beloved [*mahbub*] of Allah; You too give the evidence of the Truth of apostleship. Homeland is one thing in political parlance; it is something else in the realm of Apostleship."

In addition to this, there are Verses in the Quran that give the meaning of generality, such as: "*So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and bring them into Gardens underneath which rivers flow….*" [3] Allah further says, "*And [it is] for the poor fugitives who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His messenger.*" [4]

These Quranic Verses show that the believers will suffer such situations till the Day of Resurrection and the commandment of migration will continue to come into and remain in force [whenever necessary] and it is also becoming obvious that *hijrat*

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1 The Persian word *balisht* means a span of the spread palm and fingers of one hand from the tip of the thumb to the tip of the little finger, approximately nine inches. Its Arabic equivalent is *shibr*.

2 *Tafsir-e-Baizawi.*

3 Quran [S. 3: 195 MMP].

4 Quran [S. 59: 8 MMP].

means giving up home on one's own and giving up home under compulsion is called *ikhraj* [expulsion].

But the author of *Hadiya-e-Mahdavia* has specified that *hijrat* is only when one goes from *dar-ul-harb* [abode of war] to *dar-ul-Islam* [abode of Peace]. He has also criticized the importance Imam Mahdi[AS] has given to migration. The criticism has been refuted and the matter has been discussed in detail in books like *Subl-us-Sawa* and *Kohl-al-Jawahir* [Volume I]. Both the books have been published. The reality is that when tolerance is dissociated from religion, the thinking and outlook become clouded by human passions, which impede the path to reach to realities.

Everyone, who knows the History of Islam, will concede that some of the Companions first went to Habashah [Abyssenia] in obedience to the orders of Prophet Muhammad[SLM], at a time when that country was not *dar-ul-Islam* [abode of Peace]. And when Prophet Muhammad[SLM] himself migrated to Madina, that city was not *dar-ul-Islam.* Similarly, other people have migrated from their homes to protect their religion from the beginning of Islam to this day. Will the term *hijrat* not be applicable to the migrations of such people? All the books of Traditions, History and biography call these movements as *hijrat*.

Saying that the *Hadis* quotes Prophet Muhammad[SLM] as saying that "There is no migration after the conquest of Makkah," and that, on the basis of this, the commandment of migration stands abrogated, is not correct, because the saying of the Prophet[SLM] is specifically confined to the migration to Madina [from Makkah]. The reality too is that the causes of migration to Madina had ceased to exist after the conquest of Makkah. *Tafsir Labab at-Taveel* says: "Hasan has said that migration is not discontinued and the reply to '*no migration after the conquest of Makkah'* is that this interdiction is specified to the migration from Makkah to Madina. But for every believer, who lives in a town where infidels are in a majority and

exposition of religion is dangerous, it is *wajib* [essential] to migrate to a town where the exposition of religion does not invite danger."

That the command about there being no migration after the conquest of Makkah is specific to the migration to Madina and that the command for migration of the common believers for religious causes continues without any hindrance, are proved by so many writings in the books of *tafsir*, commentaries, Traditions, sayings of eminent scholars and others that reproducing them here would make this book large and bulky. Iqbal says, "Story-tellers have concealed the truth. They have misunderstood the meaning of migration [*hijrat*]. Migration is the law of the life of the Muslims. It is among the causes of the endurance of the Muslims."

The biographical sketches of the saints of Allah also show that leaving one's home and hearth and going to other places for purification of *nafs* [self, lust, life], acquiring the bounty of the companionship of perfect people or for propagating the religion also is *hijrat* [migration]. The importance and the generality of the migration are present in the teachings of Islam. Then how can anybody object to or criticize the importance Imam Mahdi[AS] has given to migration? The truth, however, is that if there had been no teachings of or importance to migration [in the teachings of the Imam[AS]], the truth of his claim to being Mahdi would have been adversely affected.

Under the Quranic Verse, '*Fallaziina haajaruu…'*,[1] the author of *Tafsir Mudarik*, says, "Allah has said in this Verse that people have performed these lofty and excellent deeds, which are migration or going to places, where there is peace to protect their religion. In the last era too there will be migration as it was during the beginning of Islam."

Here, the last era means the period of Imam Mahdi[AS]. When he himself had been performing *hijrat*, the people, who have affirmed and confirmed him as the Mahdi al-Mau'ood, went with him to be

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[1] Quran, S. 3: 195 SAL.

in his company and receive his bounty, will essentially achieve a rank higher than the *musaddiqin* who remained squatting in their houses without a religious excuse. Please note Parable 111.

It says, "The Imam[AS] has said, 'The person who has come into the *daira* in the morning after migrating, is the *murshid* [spiritual guide] of the person who comes in the evening, because the former is the *imam* [leader] of the latter.'" [1]

Please also note Parable 95, which is attributed to Bandagi Miyan Syed Khundmir[RZ] that he had narrated in his book, *Aqida Sharifa,* and Hazrat Bandagi Miyan Abdur Rashid[RZ] too has narrated it. It says: Further, Miyan Syed Khundmir[RZ] has quoted the Imam[AS] as saying, "The person who has reposed faith in Imam Mahdi[AS] and refrains from the obligation of migration with and in company of the Imam[AS] is a hypocrite, by virtue of the Quranic Verse, '*Those of the believers, who sit at home, barring the disabled, and those who fight in the cause of Allah with their properties and their persons cannot be esteemed alike.'* [2] The meaning of this Verse is that the *mujahidin* had superiority over the disabled by one rank and over the non-disabled by many ranks. For these people, it will be losses instead of ranks and chastisements instead of salvation. And the sanction against such hypocrisy on the non-disabled is obvious." [3]

The author of *Hadiya-e-Mahdavia* has criticized the use of the Quranic Verse in the argument and said sarcastically that it showed the comprehension of the Quran by Imam Mahdi[AS] and his disciple Miyan Syed Khndmir[RZ], because the Verse dealt with *jihad!* [4]

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1 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, pages 71-72.

2 Quran, S. 4: 95 SAL.

3 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, pages 94-95.

4 *Hadiya-e-Mahdavia*, by Abu Raja Zaman Khan Rampuri, Kanpur, 1287 AH, page 11.

Comprehending Quran is difficult. But [unfortunately] the author of *Hadiya* is incapable of understanding the parable itself. The parable clearly says that *mujahidin* are superior to the *uliz-zarar* by one rank. This shows that the Verse is about the *mujahidin* and this is obvious from the text of the parable. But the mind of the critic could not comprehend the basis of the argument. He was agitated and in his zeal to criticize was swept in the storm of his own passions.

It is not unknown to the scholars of Islam that a *jihad* with a sword is accepted as *jihad-e-asghar* [smaller or minor holy war] while the struggle against one's own lust and Satan is accepted as the *jihad-e-akbar* [greater or major holy war]. And the proof of this is embodied in the text of the Quranic Verse. The author of *Tafsir-e-Baizawi* writes in his exegesis of this Verse, "And it is said that [in the said Verse] first *mujahidin* are those who wage war against the infidels and, secondly, *mujahidin* are those who wage a holy war against their own self [or lust---*nafs*]. And the proof is the saying of Prophet Muhammad[SLM] that "We have turned from the *jihad-e-asghar* towards *jihad-e-akbar*."

*Jihad-e-akbar* also includes migration. When giving up the homeland is necessary for reasons and purposes of the religion, giving it up can never be excluded from the concomitants of *jihad*, because when the love for the homeland becomes an idol [*ilah*] and impedes the way of Divine Love, it becomes a necessity of the dictum, '*There is no god but God*,' that this idol [*ilah*] be discarded. It is for this reason that the point has been argued on the basis of the said Quranic Verse. Iqbal says, "What is the war of the *mumin* [believer]? Migration towards the Friend [God]! Rejecting the world [*ma sivallah* – other than Allah] is [gaining] the control of the lane of the Friend [God]."

It is only in the teachings of Imam Mahdi[AS] that you find all the aspects of *hijrat* and its esoteric and exoteric specialties in the *jihad-e-akbar*. The text of the Quranic Verse, "*La yastawil-qaa-*

*'iduuna…*" [1] also embodies the specialty of the *jihad-e-akbar*. And the commentators of the Quran too have accepted this view. It is on this basis that the Quranic Verse has been used to argue the point in the above-mentioned parable. This is perfectly correct. To say that this delicate understanding is against comprehending the Quran shows the paucity of the critic's own knowledge. Iqbal says: "Can a flower petal cut the core of a diamond? Civilized and refined speech does not affect an ignorant person."

Immediately after the above Quranic Verse, comes the following one: "*Lo! As for those whom the angels take [in death] while they wrong themselves, [the angels] will ask: 'In what were ye engaged?' They will say, 'We were oppressed in the land.' [The angels] will say: 'Was not Allah's earth spacious that ye could have migrated therein?' As for such, their habitation will be hell, an evil journey's end….*" [2]

This Verse relates to the hypocrites and it is determined that the retribution for giving up *hijrat* is hell. Hence, *hijrat* becomes obligatory [*farz*] on principle. It is for this reason that Imam Mahdi[AS] has said under Allah's command that *hijrat* is obligatory. Both the esoteric and exoteric specialties are included in it. If the situation demands that one should give up his abode, one should go to a safer place. Otherwise, rejecting world [*tark-e-dunya*], which is giving up the concealed polytheism [*shirk-e-khafi*] and self [*khudi*], becomes the esoteric journey, which, in a way, is equal to esoteric migration. Similarly, leaving the home, going to the place

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1 Quran [S. 4: 95-96 MMP] The English translation of the Verse is as follows: *"Those of the believers who sit still, other than those who have a [disabling] hurt, are not in an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but he hath bestowed on those who strive a great reward above the sedentary. Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.*"

2 Quran, S. 4: 97 MMP.

of the *murshid* and staying in his company to receive his bounty too is *hijrat*.

Hazrat Bandagi Miyan Syed Mahmood Syedanji *Khatam-al-Murshidin*[RZ] has said, "Establish your *daira* and stay wherever you find peace and comfort to follow the religion [*deen*]." This commandment of Hazrat Syedanji[RZ] is included in *rukhsat* [permitted].

Besides the commandments relating to the exoteric migration, we find those relating to the esoteric migration in the teachings of Imam Mahdi[AS]. And this is the loftiest status of the *jihad-e-akbar* [the great or major holy war]. Please see Parable 268. [1] The mention of the subliminal journey purports to mean esoteric journey, which relates to giving up self [*khudi*] and things other than Allah. Without this, one cannot achieve application [*itlaqiat*], which is a necessary condition for the Vision of Allah.

The incident relating to '*lan-taraanii* [You shall not see Me]' [2] in Quran too witnesses the same thing that Prophet Musa[AS] got the reply from Allah that 'You shall not see Me.' The reason for it was that the question by Prophet Musa[AS] had the import of dualism and strangeness [*dui* and *ghairiat*]. He had said, "*O my Lord! Show me Thy countenance that I may behold it.*" This question embodies the same matters, which are against the holiness and purity of the Lord. They were the basis of the *Mu'tazila* criticism and disavowal of the justification of the Vision of Allah. And it is for this reason that Allah rejected the question. This was because the conditions of the Vision of Allah have no relationship with those of the material bodies. We have discussed this matter in some detail in our explications pertaining to the desire for the Vision of Allah.

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1 Parable 268 says: "One day Imam Mahdi[AS] is narrated to have said, 'A journey appears to be imminent.' The companions started preparations for the journey. They bought animals for riding and other necessary things. Some days later, the Imam[AS] said, 'The purport of the order is subliminal journey.'"

2 Quran [S. 7: 142 SAL]

Our belief is that even Hazrat Musa[AS] was not personally at fault in asking [for seeing Allah]. The purpose of his asking was to inform the mankind of God's Existence and Unity and the Glory of His Deanthropomorphism [*tanzihi shan*]. [1] It was also to show that it needed the application and the bestowal of the Vision [*nazar*] that is needed to see Allah, which makes the seeing possible. Without this, it is impossible to see Him with the limited power of seeing in a limited manner. In the same manner, Prophet Ibrahim[AS] had shown as an exemplary argument of the setting of the stars, the moon and the sun to explain the peculiarities of Allah Most High. Otherwise, imagining the moon and the sun to be the God is against the Glory of the Prophet-hood and Divine Vice-regency. We have shown in the discussion on the Quranic Verse, "*A-faman-kaana 'alaa Bayyin-na-tim-mir-Rabbi-hii,*" [2] that the Prophet-hood cannot be achieved without *Vilayat* [Sainthood]. This shows that every apostle and messenger of God receives the bounty [*faiz*] of the Sainthood. It means that at the stage of the knowledge [*ma'rifat*] of the Existence and Unity of God, his rank would be very lofty in his capacity as *ma'sum-anil-khata* [infallible]. At this level of knowledge his rank would be so high that he cannot consider anything other than Allah as his *ilah* [worshipped deity].

The question by Hazrat Musa[AS], its reply and all the events following them guide towards the Glory of deanthropomorphism of Allah Most High. Contrary to this, arguing about the personal deficiency [*nuqs*] of Hazrat Musa[AS] or his [alleged] incapacity to see Allah violates the principles of Islam and [the glory of] the Apostles[AS]. Same is the case with finding fault of Hazrat Musa[AS] or using this question and answer as an argument against the issue of the Vision of Allah Most High.

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[1] It means the elimination of anthropomorphic elements [*tajsimi ' anasir* or *jism* and *shakl (body and shape)*] from the concept of the deity.

[2] Quran, S. 11: 17 SAL.

In short, the final purpose of the esoteric journey or migration [*safar* or *hijrat*] is achieving the glory of perishing in and seeing Allah Most High.

## Legacy of Indigents[1]

Parable 107 says: Bandagi Miyan Hazrat Shah Nizam[RZ] once gave what a *faqir* of the *daira* had left [at death] to such of the deceased's legatees [relatives] who were staying outside the *daira*. Hearing the news of the incident, Bandagi Miyan Syed Khundmir[RZ] said, "This deed was not good, because this was the right of the indigents [*fuqara*] of the *daira.* The squatters can take the share of inheritance when they migrate and come into the *daira.* In that situation too, the squatters become equal to the *muhajirin* in the matter of faith [*iman*]. But in respect of ranks, they will not be equal" He said that this should not be said.

Parable 106 says: A person is narrated to have died in the *daira* of Hazrat Miyan Shah Nemat[RZ] at Nagaur. The deceased had left fifty *fairozi* [local coin] as his legacy. Some of his relatives [legatees] were in Dholkha village. But Miyan Nemat[RZ] ordered that the money should be distributed among the inmates of the *daira*. In support of his action, he recited the Quranic Verse: "*Surely those who believed and migrated and strove hard in the way of Allah, with their riches and lives; and those who gave refuge and succourd: those shall be heirs one unto another. And those who believed and did not emigrate, you have nought of inheritance to do with them unless they migrate….*" [2]

On the basis of these parables, some have concluded that among the Mahdavis the inheritance is not distributed among the legal representatives [inheritors] in accordance with the Quranic Verses

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[1] Indigents here means *fuqara*, who have rejected the world.
[2] Quran, S. 8: 72 AMD.

relating to legacy when one dies intestate. The question arises due to the limited knowledge [of the critics], because the Mahdavis follow the *Shariat* in letter and spirit, in accordance with the claim [of Imam Mahdi[AS]] of the emulation [*ittiba'*] of the Quran and *Sunnat* [practice] of Prophet Muhammad[SLM].

The above-mentioned incidents are associated with the indigent-migrants [*fuqara-e-muhajirin*] and the authority for this is clearly and unambiguously stated in Quran. Allah says, "*Lo! Those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them; these are the protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes….*" [1]

Under this Quranic Verse, the *Tafsir Mu'alim-at-Tanzil* writes: "Hazrat Ibn Abbas[RZ] has said that this commandment is about inheritance. According to it, the migrants and helpers [*muhajrin* and *ansar*] become the inheritors of each other in view of their migration and their relatives do not become their inheritors. The person who reposed faith but did not migrate would not become the inheritor of his migrant-relative."

This Quranic Verse and its exegesis show that Allah has counted migration among the attributes of the believers [*muminin*]. He has shown that the migrants are the legatees of each other. And the persons who reposed faith but did not migrate are deprived of the inheritance of their relative-migrants.

The scholars, who believe that the commandment related to migration is specifically confined to the migration to Madina [from Makkah], also believe that this commandment [about inheritance] too is specifically related to the same period. They also hold that the Quranic Verse, which says, "*Blood-relations among each other have closer personal ties, in the Decree of Allah, than [the*

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[1] Quran, S. 8: 72 MMP.

*Brotherhood of] Believers and Muhajirs…”* [1] abrogates the Verse mentioned earlier.

Earlier, we have clearly proved under the discussion on the Tradition of the Prophet[SLM], that there is no migration after the conquest of Makkah that this commandment specifically relates to the migration from Makkah to Madina alone. But the commandment of migration is general where it concerns migrating to *Darul Islam* from *Darul Harab* or from a place where one cannot act according to the religious commands and interdictions or where there is danger in openly practicing the religion is valid till the Day of Resurrection.

If some people think that the Quranic Verse about inheritance of the migrants as abrogated, it is their own personal affair. The question of abrogative and abrogated Quranic Verses is controversial. A discussion to elaborate or criticize this issue would be too long. From this point of view we skip the discussion. It is enough to state the belief of the Mahdavis on the subject. The Mahdavia belief, on the basis of the saying of Imam Mahdi[AS], about it is that the Holy Quran fortifies and abrogates the religions of the past. Any part of it cannot be abrogated for obvious reasons. Hence, for us every commandment of the Quran is capable of being acted upon till the Day of Resurrection, if and when needed, according to the exigencies of a given situation. It is for this reason that the Quranic Verse about the legacy of the migrants, as acted upon, has come under discussion in the foregoing parables.

This shows that the way the legacy of a *muhajir* was distributed among the *muhajirin* is perfectly in accordance with the Verse, “*’ulaaa-‘ika ba’-zuhum ‘awli-yaaa-‘u ba’-z….*” [2] And that no share was given to the non-migrants too is perfectly in accordance with

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[1] Quran, S. 33: 6 AYA.

[2] Quran, S. 8: 72 SAL. It means: “…*These shall be friends, one to the other*.”

the latter part of the same Verse, "*Maa lakum-minw-walaayatihim-min-shay-in….*" [1]

It is on the authority of this principle that the legacy of the head of the *daira* devolves on his successor alone, in accordance with the saying of Hazrat Imam Mahdi[AS], "*Miras-e-Sokhta-gan ba sokhta-gan raseed* [the legacy of the afflicted reaches the afflicted]."

In short, the incident of the distribution of the inheritance of the migrants in parables 106 and 107[2] is peculiar to the indigent-migrants who had given up their hearths and homes, their relatives and their worldly affairs and associated themselves with the *fuqara* of the *daira*. These incidents are in accordance with the Quranic injunctions. It is, therefore, wrong to conclude and allege that the Mahdavis violate the Islamic Law of Inheritance.

In addition to the afore-mentioned Quranic Verse about the legacy of the migrants, there are other commandments about *sadaqa* [alms], *hibah* [bequest], *Waqf* [endowment] and etcetera. There are the other situations where the legal representatives do not get a share of inheritance. For instance, the case of *Bagh-e-Fadak* is well known. Prophet Muhammad[SLM] owned this garden. After his demise, his daughter, Hazrat Fatima[RZ] and other legal heirs staked their claims of inheritance to it. The Caliph, Hazrat Abu Bakr[RZ] rejected them on the plea that the Prophet[SLM] had said, "Whatever we have left as a legacy is *sadaqa* [alms]." There is a great controversy between the Shias and the Sunnis over this issue. The Sunnis hold that the ruling of Hazrat Abu Bakr[RZ] to be correct, that it did not amount to the Caliph having denied the legal heirs [of *Shariat*] of their inheritance and that he had not violated the Quranic commandments. Nor does it amount to the Caliph not being obedient to the Islamic Law of Inheritance, according to them.

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[1] Ibid. It means: "…They shall have no right …from you…."

[2] Of *Naqliat Miyan Abdur Rashid[RZ]*.

The question under discussion too is similar. Whatever the *muhajirin-fuqara*, who had rejected the world, left on their death was not their personal belongings. Their self, wealth and effects were for the sake of Allah and for Allah. Hence, their legacy was disposed of in accordance with the Book of Allah and the practice of the Prophet[SLM]. Apart from this particular situation, the common Mahdavis are subject to the Islamic Law of Inheritance, as laid down in Quran and *Sunnat*. The details of these laws and relevant rules can be found in the *Fiqh*. And the *fatwa* in accordance with the rules of *Shariat* is applicable to the Mahdavis and the legacy is distributed according to it.

In short, the issues we have elaborated in relation to migration show that there is nothing in migration, esoteric or exoteric, which violates the Book of Allah or the *Sunnat* of Ptophet[SLM].

## Learning

The meaning of the parables in which it is narrated that Imam Mahdi[AS] restrained learning should be clarified so that the nature of such parables is determined. It should be known whether the Imam[AS] had in fact absolutely interdicted the learning of knowledge or not. The parables that narrate that the Imam[AS] had prohibited the learning are numbered 158, 159, 166, 167, 168, 169 and 172[1] in the book under discussion.[2] In addition to this, similar parables are reported in other books of Mahdavia parables. All the parables, in which learning is allegedly prohibited, should be judged on the principle, which Imam Mahdi[AS] has formulated that if the parable is in conformity with the word of Allah, Quran, "it is my *naql* [parable]. It is not my *naql* if it does not conform to the word of Allah. Or [you may understand that] the person was not

[1] Of *Naqlliat Miyan Abdur Rashid[RZ]*.
[2] *Naqliat Hazrat Bandagi Miyan Abdur Rashid[RZ], Hyderabad, 1369 AH.*

attentive, because of which the error has occurred."[1] Or, if possible, it may be compared with other sayings of the Imam[AS]. About *'ulama* [scholars], Allah says, [1] "*...Then rise ye up Allah will grant high stations to those who believe among you and those who have been given knowledge [of good manners], and Allah is cognizant of what ye do.*" [2] [2] "*But it is clear revelations in the hearts of those who have been given knowledge....*" [3] [3] "*Say: 'Are those equal, those who know and those who do not know?'*" [4] [4] "*The erudite among His bondsmen fear Allah alone.*" [5] These Quranic Verses show that Allah Most High has explained the perfection and superiority [*fazilat*] of both the knowledge and the knowledgeable [*'ilm* and *'alim*] and shown the scholars' ranks in relation with religion [*deen*].

Similarly, there are many Traditions of Prophet[SLM] on this subject: ►[a] Knowledge [*'ilm*] is obligatory on every Muslim man and woman. ►[b] "I am the city of knowledge [*'ilm*] and Ali[RZ] is the gate of the city." ►[c] "The superiority of the scholar [*'alim*] over the worshipper [*'abid*] is like the superiority of full moon over the planets." ► [d] "The superiority of the *'alim* over the *'abid* is like my superiority over one of the most inferior of my companions." [Tirmizi[RA] has reported this Tradition from Abu Yamama[RZ] and Hasan has vouched its veracity.] ►[e] "The *ulama* are the inheritors of the Apostles."

These Quranic Verses and the Traditions of Prophet[SLM] obviously indicate that the parables of Imam Mahdi[AS] prohibiting the learning are not in agreement with them, although there are parables about the need of learning also. These parables are numbered: 21, 161,

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[1] Ibid. Parable 1 on page 2.
[2] Quran, S. 58: 11 SAL.
[3] Quran, S. 29: 49 MMP.
[4] Quran, S. 39: 9 AYA.
[5] Quran, S. 35: 28 MMP.

163, 164, 169, 278 and 236.[1] We would like to take a look at the matter to compare and conform the issues.

*'Ilm* [knowledge] means 'to know'. Reading and writing are the means of acquiring knowledge. They are not the essence of *'ilm*. A person acquires the knowledge of things by smell. He also learns by taste and by hearing the sounds. He learns the most elaborate knowledge by seeing [*basirat*]. The esoteric and exoteric senses help in acquiring knowledge. Same is the case with writing and reading.

An artist uses various implements in his craft. Similarly, a human being tries to understand another man's thoughts and intentions by using his esoteric and exoteric senses as an artist uses his implements to achieve his purpose. Besides, he also invents various sounds and lines through which he expresses his thoughts, sentiments, experiences and observations. These sounds and lines that the peoples of various regions of the world use are called words and languages. And they are the means of their expressions. The result is that various kinds of languages have developed in the world.

As long as a person is not acquainted with the ways and means of using a language, he cannot express his thoughts in that language. Neither he can understand the thoughts of others nor can he make others understand his own thoughts. Hence, words have become an indispensable part of the knowledge and usage. Conversation, writing and speech have become one of the necessities of life.

Despite all this, one finds instances where a person is thoroughly incapable of writing, but he has great knowledge of books. How did he acquire this knowledge, when he does not know how to read and write? One has to concede that he had been in the company of people who were well versed in the knowledge of the books. Listening regularly to the talk of these scholars, he too gradually became a scholar and acquired the ability to express his own

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[1] *Naqliat Hazrat Bandagi Miyan Abdur Rashid*[RZ], Hyderabad, 1369 AH.

thoughts in the style and manner of the scholars as far as his knowledge went.

We have said that reading and writing is not the essence of knowledge. It purports to mean the same thing, because one can acquire the knowledge without reading and writing. Numerous scholars – some of whom even we have seen – who were good at Logic, Fiqh and other branches of knowledge. And they could not write, because they never tried to write. Similarly, the unlettered Mahdavis of the *daira* overcame great non-Mahdavi scholars, as Imam Mahdi[AS] has said. The reason for this too was the same. The unlettered Mahdavis were endowed with the bounties [*fayuz*] of living in the *dairas.* They attended the daily discourses on the Quran, which uncovered the secrets and realities [of the religion]. Their hearts were illuminated with the luminosity of the Faith [*nur-e-iman*] and the Divine Truth was engraved on their minds. The proof of this is available in the history books written by non-Mahdavis. Mullah Abdul Qadir Badayuni says:

"I have lived in the service of many people of this [Mahdavi] order. I found them at higher ranks of indigence and perishing [*faqr-o-fana*] in pleasing and laudable character, attributes, manners and virtues, although they had not acquired formal education. But their explication of Quran and the nuances of the hints and clues of Divine Realities and Gnosis – I have heard so much from them, that if I were to write about them, it would become a voluminous biographical memoirs."

In short, *'ilm* means 'knowing' alone, whether this knowledge is achieved through writing and reading or through remaining in the company of the learned without recourse to reading and writing. However, reading and writing are an essential and important means of acquiring *'ilm*.

After this short exposition of the essence of *'ilm*, it is necessary to see which *'ilm* has been praised in the Quran and *Sunnah*. The Quran is an ocean of knowledge and Law. All the issues that may arise at any point of time in the world till the Day of Resurrection

to meet the human needs have been discussed in it. The Quranic Verse, "*…This day…[I] have filled up the measure of My favour on you and have been pleased to assign for you Islam as your religion…*" [1] is witness to this fact. All those Quranic sciences [*'ulum*] and the Law can be summed up in one expression, *'ilm-e-deen*. From the point of view of Islam this *'ilm* alone is important. Only those well versed in this *'ilm* are superior. The *Sufis* and the *muhaqqiqin* [researchers, investigators] have divided *'ilm-e-deen* into two kinds: [1] *Farz-e-'ain* and [2] *Farz-e-kifayah*. *Farz-e-'ain* is in turn divided into [a] *'Ulum-e-mukashifah* and [b] *'Ulum-e-mu'amalah.* And then *Farz-e-kifayah* is divided into [i] *'Ulum-e-Shar'iah* and [ii] *'Ulum-e-ghair-shar'iah.*

*'Ilm-e-mukashifah* is that branch of Quranic knowledge by which a seeker of the Truth reaches his desired object [*matlub* – God]. And it is that Certainty, which is caused by the luminosity [*nur*] that Allah Most High places in the heart of His servant [*banda*]. Again this causes the perception, recognition and certainty to transcend the stages of The Knowledge of Certainty and The Sight of Certainty, [*'ilm-al-yaqin* and *'ain-al-yaqin*] and then reaches The Truth of Certainty [*haq-al-yaqin*]. In short, the knowledge that is needed to pass through the stages to *fana* [perishing] and *baqa* [immortality], is called *'Ilm-e-mukashifah.*

*'Ulum-e-mu'amalah* is that branch of the knowledge of Quran, which helps a *mumin* [believer] to keep an eye on his heart to find out how one is observing the rejection [*tark*] of [things] other than Allah [*ma-siva-Allah*]. How far one has given up the desire of telling falsehoods, *ghaibat* [slandering others behind their back] and illegal affairs. To keep an eye on one's deeds in following the commands and interdictions [of *Shariat*] is a different thing. But here, a *mumin* tries to gain complete control on his thoughts and intentions of the heart or mind. It is the achieving of these sciences [*'ulum*] that are called *'Ulum-e-mu'amalah*, and these are important auxiliaries of the *'Ilm-e-mukashifah.*

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[1] Quran, S. 5: 3 SAL.

*'Ulum-e-Shar'iah* are those branches of the Quranic sciences, which deal with beliefs, worship and other affairs. Exegesis of Quran, the principles of *tafsir*, Traditions [*Hadis*], principles of Traditions, *Fiqh*, the principles of *Fiqh*, and others, and grammar, meaning, and other literary sciences too have been counted among the *'Ulum-e-Shar'iah*, because they are the auxiliary sciences. Without the knowledge of these sciences, it would be difficult for ordinary people to understand and comprehend the lofty Arabic style of the Quran. The knowledge of conditions, essentialities, and other issues about daily ritual prayers [*namaz*], fasting, *Haj*, *Zakat* [poor money] and others that arise from time to time, sale, marriage, divorce, agency [*wakalat*] and other matters that relate to general. social, economic and political affairs – all come under the '*ulum-e-Shar'iah.*

*'Ulum-e-ghair-Shar'iah* are those sciences which are not deduced from the Quran directly but they are related to collective, societal, economic and political affairs, like sciences, technology, philosophy, mathematics, industry and etcetera, a knowledge of which is essential. Such sciences too are treated as auxiliaries of the *'ilm-e-deen.* Prophet Muhammad[SLM] has said, "Knowledge is of two kinds: the knowledge of the bodies [*abdan*] and that of the religions [*adyan*]. Besides these, there are other branches of knowledge that is not related to the *Shariat* like sorcery and others, which are detrimental. But they are not related to the religious sciences.

It is natural that the desire for Allah is kindled after reposing faith [*iman*] on the Existence and Unity of Allah Most High. The point has been discussed in the explications about the desire for the Vision of Allah. It is obvious from the issues discussed there that the knowledge of Existence and the Unity of God are the *asl* [root, essence, reality] and, on the basis of this assumption, the *Shariat* Allah Most High has sent down is *faro'* [derivatives], because as long as one does not repose Faith [*iman*] in Allah Most High, how can one repose faith on His Vice-regent and the *Shariat*, He has sent down? Hence, in the teachings of Islam, the most important is

the affirmation of the Divine Unity. This is known as the first good affirmation [*Kalima-e-taiba*], that “There is no god but God,” and is in fact for the need and covenant [*iqrar*] of the Prophet-hood, *Shariat* and the gnosis of Divine Unity alone.

Hence, as the certainty of the knowledge of Divine Unity develops, one achieves the perfection in benefiting from the teachings of *Shariat*. The essence of the *‘Ulum-e-Mukashifah* and *‘Ulum-e-Shar’iah* are the same as the essence of a lamp and its luminosity. The belief and faith on the Divine Unity is every person’s personal affair. Drawing benefit for oneself and lending a helping hand to others to draw such benefits through the *‘ulum-e-Shariah* depends on one’s strength of Faith and his capacity to acquire its benefits. And there is no chance of a conjecture of difference between the *Shariat* and *Tariqat*. We have already dealt with this subject under the discussion on the Obligations of Sainthood [*Faraiz-e-Vilayat*].[1]

Besides, the Sufis and the researches have discussed the *‘Ulum-e-Mukashifah* and *‘Ulum-e-Shar’iah* from another point of view. They hold that the *‘Ulum-e-Shar’iah* and *‘Ulum-e-Ghair-Shar’ia* and others are related to the intellect and the *‘Ulum-e-Mukashifah* is related to *‘Ishq*. As such the difference between *‘Ulum-e-Mukashifah* and *‘Ulum-e-Shar’iah* is the same as between *‘Ilm* and *‘Ishq* [knowledge and Divine Love].

The first necessity of *‘Ishq* is perfect Certainty. This results in manifesting the glory of unquestioning adoption of concepts [*muqallidanah shan*]. That is, unquestioning adoption is the basic need of *‘Ishq*. It is for this reason that the respected *muhaqqiqin* [researchers] called *‘Ishq* as *taqlid* [imitation]. See how perfect was the imitation [*taqlid*] of Bayazid Bistami[RA]? He did not eat watermelon because he did not know how Prophet Muhammad[SLM] had eaten it! Iqbal says: From the wine of Love spring many spiritual qualities / Amongst the attributes of Love is blind

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1 *Tauzihat,* [Urdu] Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, paragraphs 226 to 230 on page 67. The paragraph numbers are the same in both the Urdu text and this English translation. --- *SZY.*

devotion / The saint of Bistam, who in devotion was unique / Abstained from eating a water-melon / Be a lover constant in devotion to thy beloved / That thou mayst cast thy nose and capture God.

The people who were in the company of the Vice-regent [Hazrat Imam Mahdi[AS]] of Allah had the advantage of benefiting from his presence and company in proportion to their talent and goodness. They would correct their behaviour and deeds on seeing the behaviour and deeds of the Imam[AS]. They would also get clarifications from him to allay their doubts, if any. In this manner, they would rise in the ranks of the religion depending on their emulation [*taqlid*], knowledge and deeds, so much so that their *namaz* would become *Mei'raj-al-muminin.* [1]

An *'alim* [learned person] in Khorasan came in the august presence of Imam Mahdi[AS] and said, "Your companions do not know the commandments pertaining to prayers *namaz.*" Imam Mahdi[AS] said, "What do I know! These people have grown such long beards and they do not know even this much. Ask them to learn by asking each other." Then again some days later, the same *'alim* told the Imam[AS], "Your people do not know how to say their *namaz.*" The Imam[AS] said, "You also try to say your *namaz* as these people say theirs." [2]

This parable explains two points. One, the Imam[as] showed that there was need to learn the knowledge of *Shariat* and ordered them to ask the people who knew how to say their *namaz* and learn it. Two, the prayers of his followers were not confined to mere rituals, but had in meaning reached the superior ranks by his teachings and

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1 *Mei'raj* literally means 'ladder'. Here the reference is to the midnight journey of Prophet Muhammad[SLM] to seven heavens. Figuratively, it means the believer's reaching the nadir or peak of his religious and spiritual achievements.

2 *Naqliat Miyan Abdur Rashid[RZ]*, Parable 163. This parable has been reported in the *Insaf Nama* also as cited by Miyan Malikjeo bin Barkhurdar[RZ].

training by virtue of being in his bountiful companionship. It is for this reason that the Imam[AS] told the Khorasani scholar to perform his *namaz* as "these companions of mine perform as a result of being in my company."

Hazrat Maulana Sa'adatullah Khan [popularly known as Khan Allamah] found it necessary to recall and recite this incident. In 1341 AH, the Muslim Mahdavia Conference was held at Channapatna, in Mysore [now Karnataka] State. Maulvi Muhammad Bahadur Khan [popularly known as Qaid-e-Millat Bahadur Yar Jang] presided over it. The Allamah said, "I was addressing one of the sessions of the Conference, when the President suggested to me, 'Some of the interdictions on learning by Imam[AS] are known and some people have objected to them. Please elaborate and tell us the facts.' I had explained it as under:

[1] "Those people, who were benefiting from the bounty of the Vice-regent of Allah Hazrat Imam Mahdi al-Mauood[AS], who manifested as the Sun of the Sainthood of Prophet Muhammad[SLM], were actually traversing the intervening destinations of the real objectives of Islam, namely, *'irfan* [knowledge]. The flame of *'ishq* had kindled in them. This is the root of the *'Ulum-e-Mukashifah* and *'Ulum-e-Mua'milah.* The teaching of the concealed remembrance of Allah [*zikr-e-Khafi*] too would kindle the luminosity of Certainty [*nur-e-Yaqin*]. The Commandments about the mode of worship, administrative issues, and general affairs were made known to them gradually from time to time. There was no need for them to be exclusively engaged in acquiring the necessary knowledge about them, whether they were the commandments relating to esoteric affairs or correcting the exoteric issues. It was necessary for them to derive benefit from the Imam[AS], because he was an important and decisive means.

"When the sun rises and radiates its rays during the day, it would be foolish to light the oil lamps or switch on the electric bulbs.

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[1] The speech of Maulana Sa'adatullah Khan[RA] begins here.

Similarly, when the Sun of the Sainthood of Prophet Muhammad[SLM] [that is, Hazrat Imam Mahdi[AS]] is shining in its full glory, it would be unnecessary, out of place and useless to delve into the writings of the commentators, experts on Traditions of Prophet[SLM] [*muhaddisin*] and jurists [*Fuqahah*]. It is for this reason that Imam Mahdi[AS] prohibited the reading of books [of one's choice], instead of working according to the practices the Imam[AS] had prescribed for them. This is the final reason why the Imam[AS] prohibited reading books and acquiring knowledge, as reported in some of the parables. The object of the Mother of Book [Quran] is the *'Ishq-e-Ilahi* [Love for Allah]. The Imam[AS] wanted his followers to achieve this *'ishq* and thereby help them reach the higher echelons of spiritual excellence.

"Hazrat Imam Mahdi[AS] has said, 'Quran is the Book of Love.' [1] That is why *'Ishq* is also called the Mother of the Book. When the teaching of Love is the Mother of the Book, the Love is necessary for the *'Ulum-e-Mukashifah,* the Imam[AS] taught his followers only Love and kept them busy in developing it, then it means that the Imam[AS] taught with special effort as commanded by Allah that part of the religious knowledge [*'ilm-e-deen*] that is accepted as the real obligation [*farz-e-'ain*], by the researchers of *Ahl-e-Sunnat.* It is through this medium that the rank of *Fana Fi-Allah Baqa Bi-Allah* [perishing in Allah and surviving with Allah] is achieved. The Imam[AS] lavished the treasures of this wealth and kept his companions busy in this. This suited his glory also. Whatever came in the way of fulfilling this important objective, the Imam[AS] prohibited it.

In the presence of this reality, how can it be said that the Imam[AS] had absolutely prohibited learning? Hence, it will have to be conceded that the Imam[AS] imparted the teachings of the important part of the Knowledge of Religion, which is called the *Farz-e-'ain.* A better chance of achieving this knowledge from sources other than the Imam[AS] who was Free of Error and Worthy of Certainty

[1] '*Ishq-Nama*'. *Naqliat Miyan Syed Alam[RA]*, Hyderabad, 1379 AH, page 15.

[*wajib-al-iqan* and *ma'sum-anil-Khata*] was impossible. Iqbal says: "*'Ilm told* me, *'ishq* is lunacy! *'Ishq* told me, *'ilm* is guessing and surmise! Do not become a slave of Guessing and Surmise, or a bookworm! *'Ishq* is top-to-toe presence; *'Ilm* is tip-to-toe a veil. / The struggle of the Universe sustains trough the warmth of *'Ishq*; *'Ilm* is the station of the attributes, *'Ishq* is the manifestation of the Essence! *'Ishq* is tranquility and attributes, *'Ishq* is life and death! *'Ilm* raises questions, *'Ishq* is the concealed answer! / The miracles of *'Ishq* are the realm, indigence and religion; The lords of gems and crowns are the inferior slaves of *'Ishq; 'Ishq* is the habitat and the inhabitant; *'Ishq* is time and earth. *'Ishq* is top-to-toe Certainty; and Certainty is Victory! / The delight of destination is prohibited in the Law of Love; The tumult of the storm is permitted, the enjoying of the coast is prohibited; Lightening and thunder are permitted on *'Ishq,* acquisition is prohibited in *'Ishq! 'Ilm* is the offspring of the Book, *'Ishq* is the Mother of the Book."[1]

Further, authentic parables also prove that Imam Mahdi[AS] did not prohibit the learning of the *'Ulum-e-Shar'ia.* A parable says: "The *ulama* said, 'You forbid the learning of knowledge.' The Imam[AS] replied, 'This servant is a perfect follower of Prophet[SLM]. How can he prohibit what the Prophet[SLM] has not forbidden? This servant says that perpetual remembrance of Allah is obligatory under the command of Allah and that of the Book [Quran]. Whatever prevents the remembrance of Allah is forbidden, whether it is learning knowledge or earning a livelihood, whether it is meeting people or eating or sleeping. [In every situation] negligence [*ghaflat*—of God] is *haram* [prohibited]. And whatever causes negligence too is prohibited.'" [2]

The philosophy of Morals and the Philosophy of Mysticism [*tasawwuf*] of the Islamic religion are so lofty and comprehensive that everything in and about it is good. There is etiquette of

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[1] The speech of Maulana Sa'adatullah Khan[RA] ends here.

[2] *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad. 1369 AH, Parable 21, page 13.

learning the knowledge of *Shariat.* It is necessary to save oneself from glory and grandeur, magnificence and pride, contention, disputation, perfidy and mischief. One has also to protect oneself from ardent desires and inordinate appetites. One's objective should be the religion alone. Otherwise, the same religion, which is related to the knowledge of *Shariat*, becomes a *hijab-e-Akbar* [the Great Veil]. It is for this reason that Imam Mahdi[AS] has said, "The person who reads much becomes more wretched [because the desire for the world increases in him, or the person becomes proud]. If you act according to whatever knowledge, this servant has given you; you will become a seer [*bina*]. [In other words, one achieves the Vision of Allah.]" [1]

Often it happens that a simple unlettered person excels in matters of religion over the educated persons who are adamant and crooked, because the people who are naturally inclined towards selfishness and sensuality usually take advantage of their learning in fulfilling their desires, instead of reforming themselves with the help of knowledge. They would want to believe that "We too are something" and refuse to budge from their accepted beliefs and opinions. They can hardly be expected to be inclined towards reforming themselves. It is for this reason that Hazrat Esa[AS] [Jesus Christ] is quoted as having said, "I am not incapable of reviving a dead person by the command of Allah but I am not capable of making a foolish learned person comprehend [things]." [2] "If the knowledge of a person is perverse by nature or is of bad origin, it becomes a grand veil between that self-centred person and God." The *Sufi* adage is that *ilm* [knowledge] becomes a *hijab-e-akbar* [grand veil].

Imam Mahdi[AS] is narrated to have told his companion, Hazrat Shah Nemat[RZ], "You would not have accepted me if you were learned." [3]

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1 *Naqliat Miyan Abdur Rashid[RZ]*, Hyderabad, 1369 AH, Parable 173, page 108.
2 Ibid, Parable 162, page 104.
3 Ibid, Parable 158, page 102. *Insaf Nama,* by Vali bin Yusuf[RZ], Hyderabad, 1407 AH/ 1987 AD, page 209.

This parable is also reported in *Insaf Nama.* The author of *Hadiya-e-Mahdavia* has drawn the conclusion from this parable that only illiterate people had reposed faith in Imam Mahdi[AS], although he had before him the writings in Persian and Arabic in of Bandagi Miyan Syed Khundmir[RZ] and other respected authors in proof of the *Mahdiat* of the Imam[AS]. He was not ignorant of the long list of eminent scholar like Qazi Muntajibuddin Juneri and others, because the names of these scholars were mentioned in all the books, which he [the author of *Hadiya*] had used to make his allegations. Besides, the history books written by non-Mahdavi historians too were before him. These are full of the details about the eminent scholars who had accepted the Imam[AS] as Mahdi al-Mau'ood. Despite all these details being before him, he has made fantastic allegations. Do these allegations not manifest his mental inclination to malign the Mahdavis?

Besides, the books from which he has selected some parables to make his wild allegations, also contain other parables like the following: ►It is narrated that if a person asked Imam Mahdi[AS] that he would give up manifest knowledge, if permitted; if he were a preacher [*wa'iz*], he would say he would give up his sermons; if he were an earner, he would say he would give up his earnings; or if he were a man of the world, he would say he would give up the world so that remembrance of Allah could be established – in all such cases the Imam[AS] would tell such people: "Why do you give up? Try to perform remembrance [of Allah]." If somebody were to give up his preoccupation on his own and came to the Imam[AS], the latter would say, "You have shown manliness [*mardanagi*]. You have done very well." [1] ► It is narrated that Imam Mahdi[AS] has said, "The person who has not acquired knowledge and gives a discourse [*bayan*] on the Quran is dishonest. But he can recite whatever he has heard and recite it as a parable [*naql*]." [2]

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1 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 278, pages 172-173.

2 Ibid, Parable 236, page 151.

►The Imam[AS] said, "How can this servant [of Allah] prohibit what Prophet[SLM] has not forbidden?" [1]

Here is a point to ponder over. The parables mentioned above are found in the same books that were with the author of the *Hadiya.* He has ignored them and used the parables that needed explications to draw wrong conclusions and level charges. What can anybody say other than that he was prejudiced and was motivated by ignorance-oriented intolerance?

Besides, these very books also have parables, which stand witness to the fact that the Imam[AS] permitted to read the same companions whom he had earlier advised not to read. Miyan Abdul Fatah[RZ] reports that "at Naharuvala, Imam Mahdi[AS], seeing a book in the hands of Miyan Shah Nizam[RZ], asked, 'Miyan Nizam! What are you reading?' The Shah[RZ] said, 'Miranjeo, I am reading *Meezan.*' Imam Mahdi[AS] took the book away from the Shah[RZ] and said, 'Do not read it.' Some days later, when they had reached Nagaur, the Shah[RZ] took the book in his hands again. Again, Imam Mahdi[AS] disallowed the reading. When the Imam[AS] embarked on his long journey to Khorasan, the Shah[RZ] gave up all hope of reading. A long time afterwards, Imam Mahdi[AS] asked the Shah[RZ] to read some [books] on *Hadis*. That meant that the Shah[RZ] had become perfect [in achieving spiritual excellence] and reading [at that stage] would not harm him." [2]

In another parable, Miyan Shah Nizam[RZ] is narrated to have slept with a book of *Hadis* in his hands, that he had been reading at the time of siesta. Incidentally, Imam Mahdi[AS] came and said, "Miyan Nizam[RZ]! What are you reading? The Miyan[RZ] said, "It is a book of *Hadis.*" The Imam[AS] said, "Leave that book of *Hadis* and engage [yourself] in *zikr*." After some time [*'arsa*], the Imam[AS] came into the *hujra* of the Shah[RZ] and asked, "Where is that book of *Hadis*, you were reading?" The Shah[RZ] said, "I kept it somewhere and

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1 Ibid, Parable 21, page 13.

2 *Insaf Nama*, by Vali bin Yusuf[RZ], Urdu translation by Hazrat Syed Dilawar[RZ], Hyderabad, 1407 AH/1987 AD, Chapter 10, pages 210-211

have forgotten it." The Imam[AS] said, "Search it and bring it." The Shah[RZ] searched it and brought it. Then the Imam[AS] told Miyan Nizam[RZ], "Read this book; there is Allah's objective in it also." [1]

In another Parable, it is stated, "One day, Hazrat Miran Syed Mahmood[RZ] was holding a book in his hand. Imam Mahdi[AS] asked, 'What is that book?' The Miran[RZ] said, 'It is *Tamheed*.' The Imam[AS] said, 'Try remembrance [*zikr*] so that a situation arises where you can understand it.'" [2]

It is clear from these parables that one of the aims of Imam Mahdi[AS] in sometimes preventing his followers from reading books or learning was to strengthen [or brighten] and develop the Luminosity of Faith [*Nur-e-Iman*] among them, because the Luminosity of Faith was a basic factor in understanding the meaning of Quran. It was for this reason that Imam Mahdi[AS] has said that the Luminosity of Faith was enough to understand the Quran.[3] This is so because without it, it is difficult to achieve perfect faith, unflinching certainty and the unveiling of the [esoteric] meaning of Quran. Iqbal says: "One is the knowledge of the Luminosity; the other is the knowledge of the proof! The Knowledge of proof is an abundance of wonderment!"

It has now become clear that the aim of the people who were in the company of the Imam[AS] was acquiring of the Bestowed Knowledge [*Ilm-e-Ladunni*]. Hence, it was necessary that they should meticulously follow the practices the Imam[AS] had prescribed for them. He had judged what was useful for each of them in accordance with his [the latter's] capacity and what would hinder his exercises. Hence, the Imam[AS] would prescribe what should be avoided for the achievement of the aim, whether it was the reciting of the Quran or the study of the *Hadis* or the exegesis. Even today it is necessary for the believers inclined towards this Love of God

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1 *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 161, page 103.

2 Ibid, Parable 166, page 105.

3 Ibid, Parable 165, pages 104-105.

to follow the instructions of their preceptors [*murshidan*] with devotion and spontaneity. It is for this reason that Imam Mahdi[AS] has said, "A person worships for a thousand years and that worship becomes accepted [*maqbul*]. Even then it will not become equal to one single glance of this servant [of Allah]." [1] This was so because with one glance of the Imam[AS] the purpose of worship, that is the knowledge of the Real *Ma'bud* [worshipped Deity] was achieved. Iqbal says: "Beyond the limits of knowledge, is the relishing taste of eagerness and the bounty of the Vision [of Allah] for the believer."

## Virtues of Companions

According to Parable 272, Imam Mahdi[AS] is narrated to have said, "There will be people who would establish religion after me as was done after Prophet Muhammad[SLM]." [2] Further, the Imam[AS] has given the glad tidings to his companions that they would have the attributes of the *As-hab-as-Suffah*. [3] It is for this reason that the lofty attributes of surrender and submission [to Allah], patience and Trust [*sabr-o-tawakkal*] and perishing and non-existence [*fana-o-nesti*] are found among the companions of Imam Mahdi[AS]. A study of the details available in this book [4] about the etiquette and manners of the Imam[AS]'s companions shows how they behaved with their fellow-*fuqara*, the believers and other people. Please

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[1] *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 109, page 75.

[2] Ibid, Parable 272, page 170. It reads in translation: Hazrat Imam Mahdi[AS] is narrated to have said; "There will be people who would establish religion after me as was done after Prophet Muhammad[SLM]." All the migrant-companions assembled in an *ijma'* (congregation) and decided that this command of the Imam[AS] related to immanence (*batin*), and not the manifest (*zahir*), that is, conquest and ruling.

[3] Ibid, Parable 69, page 50.

[4] Ibid.

note Parable 248. [1] It says, "Some of the migrant-companions told Miran Syed Mahmood[RZ] that Miyan Syed Khundmir[RZ] assumed superiority over all other companions. When Miyan Syed Khundmir[RZ] came to know of this, he said, "This servant has never assumed any superiority over the companions, because the Imam[AS] had always taught us the lesson of *nesti* [non-existence] and *fana* [perishing]. Assuming superiority is *hasti* [existence]."[2] It is clear from these details, that when the basis of the deeds of the companions of Imam Mahdi[AS] was non-existence and perishing [*fana*], it is not necessary to delve into their sincerity, character and etiquette.

## Equality of Syeds[RZ]

The summary of the relevant parable[3] is that Imam Mahdi[AS] was receiving information about the two Syeds[RZ], Miran Syed Mahmood[RZ] and Miyan Syed Khundmir[RZ], but the Imam[AS] had not divulged the information to his companions. On the other hand, Miyan Syed Khundmir[RZ] too received, when he was standing for the *'Asr* prayers by the side of Miran Syed Mahmood[RZ], the

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[1] Ibid, Parable 248, page 157. It reads in translation: It is narrated that some of the migrant-companions told Miran Syed Mahmood[RZ] that Miyan Syed Khundmir[RZ] assumed superiority over all other companions. This was during the period of Bandagi Miyan[RZ]. Miran Syed Mahmood[RZ] said, "This servant had his own *fazl* (superiority). Whoever wants can take it." Later, Miyan Syed Khundmir[RZ] heard about this incident. He said, "This servant has never assumed any superiority over the companions, because the Imam[AS] had always taught us the lesson of *nesti* (non-existence) and *fana* (perishing). Assuming superiority is the attribute of *hasti* (existence)."

[2] This parable is also reported in *Insaf Nama*, by Vali bin Yusuf[RZ], Urdu translation, Hyderabad, 1407 AH/1987 AD, Chapter 17, page 315; English version, Bangalore, 2001 AD, Chapter 17, page 232.

[3] *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, Parable 249, page 157-158.

information from Allah, "*But the transgressors changed the word from that which had been given them….*" [1] He whispered this information to Hazrat Miran Syed Mahmood[RZ], who loudly said, "*Aamanna-o-Saddaqna.*"

The Quranic Verse reproduced in this parable is from Sura 2 [*Baqara* – Cow]. It relates to the events of Prophet Musa[AS] and his community. These people had been commanded to say *hittatun* so that Allah would forgive them and add to their good deeds. But they changed it to another word, which means *'red wheat'*. Instead of repenting, they demanded eatables. That is, they changed the word they had been given.

The meaning of drawing the attention of Miyan Syed Khundmir[RZ] to this Quranic Verse by the unknown [*ghaib*] is that Allah made known to him that Imam Mahdi[AS] would soon disclose to him the superiority of the Syeds[RZ]. The Imam[AS] would make no change in their superiorities and the specialties. It is for this reason that Miran Syed Mahmood[RZ] said, "*Aamanna-o-Saddaqna* [I believe and it is true]." It means that the Imam[AS] would not make any changes. And it happened that way. Imam Mahdi[AS] gave glad Divine tidings to all his companions. And he likened the specialties of the two Syeds[RZ], Miran Syed Mahmood[RZ] and Miyan Syed Khundmir[RZ], to those of the archangels, Jibrail[AS] and Mikail[AS] [Gabriel and Michael].

## *Sair* in Vilayat and Nabuwat

Hazrat Imam Mahdi[AS] has said, "Bhai Syed Mahmood! You have the stroll [*sair*] in Prophet-hood [*nubuwat*] and Syed Khundmir has the stroll in Sainthood [*Vilayat*]." [2] On the basis of this parable

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[1] Quran [S. 2: 59 AYA]. MMP adds in a footnote, "According to a Tradition of the Prophet[SLM], *Hittatun* is a word implying submission to Allah and repentance. The evil-doers [transgressors] changed it for rebellion, that is, they were disobedient."

[2] *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 253, page 160.

alone, it is not right to say that the *sair-e-nubuwat* is comprehensive and *sair-e-vilayat* is a part [of it], because it would have been right if the *sair-e-nubuwat* meant both *nubuwat* and v*ilayat* and *vilayat* meant only *vilayat.* But here *sair-e-nubuwat* means the stroll in the *zath* of Hazrat Mustafa[SLM] and *sair-e-vilayat* means the stroll in the *zath* of Imam Mahdi[AS]. This explication is evident from the text of another parable.

The parable says: Imam Mahdi[AS] was delivering the sermon on the superiority of the sainthood of Prophet Muhammad[SLM]. During the sermon, he said that Allah was commanding, "O Syed Muhammad! Where the *Vilayat* terminates, there would be a large number of Vice-regent Prophets. Some will have a stroll in Prophet Ibrahim[AS], some will have stroll in Prophet Musa[AS]." Bandagi Miyan Syed Khundmir[RZ] asked, "Will anybody have a stroll in Prophet Muhammad[SLM] and Imam Mahdi[AS]?" The Imam[AS] said, "Yes. Miran Syed Mahmood[RZ] will have the stroll in Prophet Mustafa [Muhammad[SLM]] and you will have a stroll in the *zath* of this servant." [1]

This parable is a strong and clear proof for the determining the ranks of the Syeds[RZ]. In the light of this explanatory parable, everybody can understand that if the *sair-e-nubuwat* is determined as the comprehensive and the *sair-e-vilayat* a part, the consensus belief of the equality of Prophet Muhammad[SLM] and Imam Mahdi[AS] too would be affected adversely. And no Mahdavi can accept this.

Hazrat Bandagi Miyan Syed Khundmir[RZ] has written in his tract, *Ba'z-al-Ayaat*, "Imam Mahdi[AS] will have all the esoteric and exoteric attributes of Prophet Muhammad[SLM] and he would also be the manifestation of all the Divine Names [*Asma-e-Ilahiah*] as Prophet Muhammad[SLM] is." [2]

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[1] *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 258, page 164.

[2] *Ba'z al-Ayaat* in *Majmu'ah-e-Rasail*, By Hazrat Bandagi Miyan Syed Khundmir[RZ], Hyderabad, 1414 AH, page 55.

All the specialties and ranks of Imam Mahdi[AS] that the Quranic Verses and the Traditions of Prophet Muhammad[SLM] have explained in detail, Hazrat Bandagi Miyan Syed Khundmir[RZ] has explained in a very few sentences. In short, as there is consensus on the issue of the equality between the Prophet[SLM] and Imam Mahdi[AS], the equality between the Syeds[RZ] too is undeniable.

Besides, there are many other parables in which some of the companions are given the glad tiding of stroll [*sair*] in some apostles. For instance, Imam Mahdi[AS] one day told two of his companions with an air of certainty, “You have a stroll in Prophet Ibrahim[AS] and you will reach loftier ranks if you live longer.” One of them died the third day and the other on the ninth day.[1] This parable is reported in *Insaf Nama* also.[2] Here the two companions are identified as Miyan Makhdum[RZ] and Miyan Azizullah[RZ].

The Quran and the Traditions of Prophet Muhammad[SLM] too show that not only the specialties of Imam Mahdi[AS] have been mentioned but also there are indications and clues about the superiorities and ranks of his companions in them. A *Hadis* quotes Prophet Muhammad[SLM] as saying, “I know of a community, which is in my *manzil* [stage].” His companions asked, “How can such a thing happen when you are the Seal of the Prophets[AS] and there would be no apostle after you.” The Prophet[SLM] said, “They are not apostles. But the apostles would be jealous of them because of their proximity to Allah. All of them will have great Love for Allah.” [3]

Bandagi Miyan Syed Khundmir[RZ] has quoted this *Hadis* also in his tract, *Maktub-e-Multani*. [4] The author of *Hadiya-e-Mahdavia* has satirically derided it and alleged that there was no such *hadis*. He

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1 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 260, page 165.

2 *Insaf Nama*, by Hazrat Vali bin Yusuf[RZ], Urdu translation, Hyderabad, 1407 AH/1987 AD, Chapter 17, pages 320-321; English version, Bangalore, 2001 AD, Chapter 17, Parable 15, page 237.

3 *Tafsir-e-Kabir*, Volume 2.

4 *Majmu’ah-e-Rasail*, by Hazrat Bandagi Miyan Syed Khundmir[RZ], Hyderabad, 1414 AH, Risala *Maktub-e-Multani*, page 11.

has also alleged that this was a concocted *hadis*. In respect of the contents of the *hadis* too he has made baseless allegations that the Mahdavis believe that the companions of "their" Mahdi to be equal to Prophet Muhammad[SLM]. And on the basis of this, their Mahdi becomes superior to Prophet Muhammad[SLM].[1]

May Allah protect us from the mischief of the devil! To accuse the Mahdavis of such a bad belief is like throwing mud at the sun. In fact Bandagi Miyan Syed Khundmir[RZ] has quoted in his tract a *hadis* that has been in the books of *Hadis* of the *Ahl-e-Sunnat* for centuries. As such, the allegation of concocting the *hadis* proves false on its own. Besides, an eminent researcher like Imam Fakhruddin Razi[RA] has repeated this *hadis* in his Commentary [*tafsir*] of Quran. Hence, all the criticism about the veracity of the *hadis* reverts basically to those great scholars of the *Ahl-e-Sunnat* who have quoted it in their books and writings. Apart from this, Bandagi Miyan Syed Khundmir[RZ] had sent the *Maktub-e-Multani* to the *'ulama* of Multan [now in Pakistan] for the propagation of the religion. Under such circumstances, using a false or concocted quotation is inconceivable.

Be that as it may, it is proved that the great scholars of the *Ahl-e-Sunnat* have often quoted the *hadis* Bandagi Miyan Syed Khundmir[RZ] has used. As such, all the criticism leveled against the text of the *hadis* proves to be wrong, because the text of the *hadis* is the spoken word of Prophet Muhammad[SLM]. There is another *hadis* of a similar nature, which quotes the Prophet[SLM] as saying, "The *'ulama* [scholars] of my *ummah* are like the apostles of Bani *Israil* [Children of Israel]." Here is a point to ponder – will the scholars of the *ummah* of Prophet Muhammad[SLM] become the apostles by virtue of this *hadis*? Or can they be treated as the apostles of the Children of Israel?

Apart from this, while judging the veracity of a *hadis*, the trustworthiness and truthfulness of the reporters is taken into

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[1] *Hadiya-e- Mahdavia*, by Abu Raja Muhammad Zaman Khan, Kanpur, 1287 AH, pages 19-20.

consideration, it is also necessary to see if it is in conformity of the Quran or not. If the matter is looked into from this point of view, this *hadis* proves to be the exegesis of the following Quranic Verse: "*O ye who believe! Whoso of you becometh a renegade from his religion, [know that in his stead] Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah that He giveth unto whom He will. Allah is All-Embracing, All-Knowing.*"[1]

Some of the Commentators of Quran interpreted the Arabic word, *qaum*, as Hazrat Abu Bakr[RZ] [the first Caliph of Islam], while some others as Hazrat Umar[RZ] [the second Caliph]. And yet others have said it refers to the Helpers[RZ] [of Madina]. The argument is that when after the death of the Prophet[SLM] some people began to renege, these eminent people tried to put down the rebellion. But the History of Islam tells us that the word, 'renegade', does not apply to them, because they were the hypocrites from the beginning. Particularly, when Makkah was conquered and all the enemies of Islam and the hypocrites had been totally defeated, some of them manifestly joined Islam to save their lives. It is these people who, after the death of Prophet Muhammad[SLM] rose in rebellion. The organized power of the companions of the Prophet[SLM] subdued them. The term, '*irtidad*' [apostasy or rebellion] applies to those who had sincerely reposed faith in Islam and then reneged. But those people who had accepted Islam as a matter of expedience, but who in their hearts were still infidels can only be termed as *munafiq* [hypocrites]. In reality too they are *munafiqs*. Otherwise, how can the people who had reposed faith sincerely in Islam and had acquired the bounty of the companionship of Prophet[SLM] during his life, and when his holy companions were still around after him, could become deprived of the luminosity and bounties of the religion during the heyday of

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[1] Quran, S. 5: 54 MMP.

the glory of Islam? However, some people have used the term '*murtid*' and '*irtidad*' for them. It is only in the outward sense.

The commentators of Quran who have interpreted the term, *'qaum*', to mean the companions of the Prophet[SLM] too cannot be correct for two reasons. One that the term *irtidad* does not at all apply to those who had rebelled. Two, that the Arabic terms, '*many-yar-tadda*' [whoso becometh a renegade] and '*fa-sawfa ya'-yatillaahu*' [Allah will bring a people], are giving the interpretation of the present and future tenses. If the meaning were taken to relate to the present tense, it would refer to a period when the Quranic Verse was revealed. At that time, the Prophet[SLM] and his companions were present. Hence, the need to mention the bringing a people [*qaum*] in their presence [or place] would be an irrelevant and unnecessary issue. If it is contended that it refers to the future tense and the intended *qaum* is the companions of the Prophet[SLM]; that too will be opposed to the existing situation, because the Quranic Verse clearly foretells a *qaum* that is to come. And the companions were the angelic [*Lahuti*] *qaum* of Prophet Muhammad[SLM], and they were present [when the Verse was revealed]. Then how can the implication of their being raised at a future time be applicable to them?

The sequence of words in the sentences in the Quranic Verse indicates that a Vice-regent of Allah will appear in the *ummah* of Prophet[SLM] because *ya-tillaahu* means "Allah will bring a people." Allah's bringing means that the "Vice-regent of Allah will bring." There are many instances in Quran where Allah has assumed the deed of His Vice-regent as His own. Allah says in Quran, "*And when thou didst throw [sand or pebbles at them] it was not thee who did, it was Allah who did it…*'[1] and again Allah says, "*And when We read it, follow thou the reading.*"[2]

In this Quranic Verse, Allah has said that He said what Jibrail[AS] [Gabriel] had actually said. In the Heavenly scriptures that were

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[1] Quran, S. 8: 17 SAL.
[2] Quran, S. 75: 18 MMP.

revealed before Quran, one finds similar instances. The prediction about the birth of some apostles and Prophet Muhammad[SLM] too has been given as under: "Moses said before he died: The Lord came from Mount Sinai; He rose like the sun over Edom[1] and shone on his people from Mount Paran.[2] Ten thousand angels were with Him, a flaming fire at His right hand." [3] In this prediction, The Lord's coming means the arrival of Musa[AS], the rising of the Lord at Edom [Sa'ir] means the manifestation of Hazrat Esa[AS] and His shining on Mount Paran [Faran] means the coming of Prophet Muhammad[SLM]. The mountains of the Children of Hashim [Bani Hashim] near Makkah in Saudi Arabia are called the Mount Faran. The expression 'ten thousand angels' are the holy people [companions] of Prophet Muhammad[SLM]. Since the appearance of prophets has been designated as the manifestation of the Lord, the companions of Prophet Muhammad[SLM] have been likened to angels. And it is for this reason that Imam Mahdi[AS] too has likened his companions to angels and the two Syeds[RZ] are likened to Gabriel [Jibrail[AS]] and Michael [Mikail[AS]]. [4]

Hence, the expression, "*fa-sawfa ya'-tillaahu bi-qaumy…*" signifies the community of Imam Mahdi[AS]. The explication and comparison can be done with the Traditions with constancy in meaning, which relate to the need for the advent of Imam Mahdi[AS]. Hence, it would be most appropriate to accept the *qaum* of Imam Mahdi[AS] as the one mentioned after Prophet Muhammad[SLM] in his

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1 The Arabic text and its Urdu translation in the book *Tauzihat* use the name Sa'ir for the name Edom.

2 Faran is used in the said book for Paran.

3 For 'flaming fire' the words 'fiery Law [of Moses]' are used in the said book. This quotation is taken from *Good News Bible in Today's English Version*, Bible Society of India, Bangalore, printed in Calcutta, year of publication not given, Deuteronomy 33.2, page 205.

4 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 249, pages 157-159.

*ummah*. Iqbal says: “O you that is sick of the thought of Imam Mahdi[AS]! Do not disappoint the musk deer from Khutan.”[1]

It is clear from this explication that the *Hadis* of Prophet Muhammad[SLM] as saying, “I know of a community, which is in my *manzil* [stage],” too explains the Quranic Verse quoted above, because the definition of the *qaum* is “All of them [the members of the *qaum*] will have great Love for Allah.” [2] And this is in perfect conformity with the Quranic Verse: “*Allah will bring a people whom He loveth and who love Him*….” [3] Now the readers will realize that Bandagi Miyan Syed Khundmir[RZ] has argued in his tract, *Maktub-e-Multani*, on the basis of a *hadis*, which is found in the books of the eminent scholars of the *Ahl-e-Sunnat* and which is in perfect conformity of the Quran. In short, it is not only the Imam Mahdi[AS] that is promised [*mauood*], but his community too is the *mauood* of Allah and Prophet Muhammad[SLM]. And in accordance with the predictions of the Quranic Verses and the Traditions of Prophet Muhammad[SLM], all the specialties of Divine Love are found in the teachings of Imam Mahdi[AS]. It is from this point of view that Imam Mahdi[AS] gave the glad tidings of high ranks and positions to his companions who had reached the status of Divine Love, Gnosis, Unity and perishing in the nature and attributes [*sifat*] of Allah. These positions are among the positions of the apostles. But interpreting these glad tidings as giving the companions an equal status with the prophets and making wild allegations against the Mahdavis is the handiwork of those people who are ignorant of the beliefs and parlance of the Sufi saints.

In books like *Subl-us-Sawa* and *Kohl-al-Jawahar*[4], it has been clarified that in the discourse of the spiritual positions, ranks and superiority of two persons, if some similarities or relationships are

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[1] Khutan is a district in Turkistan that is famous for the musk deer.

[2] *Tafsir-e-Kabir*, Volume 2.

[3] Quran, S. 5: 54 MMP.

[4] These two books and some others were written in response to the criticism of the Mahdavia leaders, beliefs and practices in Abu Raja Zaman Khan's book *Hadiya-e-Mahdavia*.

found, or in the stages of the journey towards the Ultimate Truth, any particular stage is intended to be discussed, terms like *maqam, qaim-maqam, manzil, shan, bar-dil, bar-qalb* and similar other words are used in the parlance of the Sufi saints. For instance, it is said that a saint is equal to a prophet or one pious elderly person is said to be of the same glory as another similar person. It only means that a bounty or manifestation that was seen in a prophet was also seen in that pious elderly person [*buzurg*]. It is for this reason that it is said that each of the saints in the period of *Vilayat* [Sainthood] was like a prophet in the period of prophet-hood [*nubuwat*].

It is for this reason that Prophet Muhammad[SLM] has said that the scholars of his *ummah* were like the prophets of the Children of Israel. Similarly, the glad tidings of strolls in prophets, prophet-hood and sainthood Imam Mahdi[AS] has given [to his companions], are of this very nature.

## Fought and Fallen [1]

### Bandagi Miyan Syed Khundmir[RZ] and Martyrdom

We will give in the following pages a chain of parables, which would illustrate how lofty was the nature of the information Imam Mahdi[AS] gave about the martyrdom of Bandagi Miyan Syed Khundmir[RZ] and the latter being a substitute for the *zath* of the Imam[AS]. It also shows how many of his eminent companions have reported it.

The incident of the first visit of Bandagi Miyan Syed Khundmir[RZ] to Imam Mahdi[AS], which has been partly narrated in the book,

[1] Quran, S. 3: 195 SAL. It is the English translation of the Arabic Text of a part of the Quranic Verse, transliterated as, “*Qaataluu wa qutiluu.*”

*Sawaneh Mahdi al-Mauood*AS,[1] compiled by the late Janab Faqir Syed ValiRA, is being reproduced here. Eminent scholars like Allamah Syed NusratRA and Allamah Syed Ashraf ShamsiRA have commended this book. Its parables are considered to be very correct and reliable.

It is narrated that [after the first meeting] Imam MahdiAS asked Bandagi Miyan Syed KhundmirRZ after the *Maghrib* prayers, "Syed KhundmirRZ! Describe how Allah Most High blessed you with His bounty and benevolence." Bandagi MiyanRZ said, "Your eminence knows it!" Imam MahdiAS said, "Describe, so that others too hear it." Syed KhundmirRZ said, "When my first glance fell on your eminence, [the manifestation of the *zath* scintillated]. May I be blinded if I have seen your eminence in between! I saw Allah at that very moment." Imam MahdiAS said, "Yes! It is correct. He, who is God, sees God! [In other words, the person, who escapes from the bondages of the human nature (*bashariat*) and becomes absolute (*mutlaq*), sees God.]" Syed KhundmirRZ said, "When I recited the *niyat* [formula for prayers], Allah asked, 'What present have you brought at My door?' I said, 'Whatever is worthy of submitting to You, I will present.' Then Allah said, 'Our worthy servant gives his head in our path.' Syed KhundmirRZ said, 'What is one head! I am ready to sacrifice a hundred heads [at Your altar]!' Then I saw my body without my head. And I felt I had the head [on my body] after the *namaz*. Then I asked, 'O Cherisher! Did You not accept the present of this servant?' Then Allah said, 'This is Our trust with you. We will take it at the proper time….'"[2]

This parable is narrated in other, older and authoritative books also. And in the book *Panj Fazail,*[3] the last words of this parable are as follows: "Imam MahdiAS asked, 'O Miyan Syed

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[1] *Sawaneh Mahdi al-Mauood*AS is the biography of Imam MahdiAS compiled by Maulana Syed ValiRA of Secunderabad, Delhi, year of publication not available.

[2] Ibid, page 157.

[3] *Panj Fazail*, by Bandagi Miyan Hazrat Syed RuhullahRA, Hyderabad, 1990 AD, page 41.

Khundmir[RZ]! What was the reverie [*muamalah*]?' Bandagi Miyan[RZ] said, 'Your eminence knows everything.' The Imam[AS] said, 'Tell us, so that the congregation present is witness to it.' Bandagi Miyan[RZ] told all the details and then Imam Mahdi[AS] said, 'Yes. It is true. It would happen that way.'"

This shows that Allah Most High has accepted the sacrifice of the head of Bandagi Miyan Syed Khundmir[RZ] and Imam Mahdi[AS] provided the occasion to all the companions to know of these glad tidings. He himself affirmed it and made all the companions of the congregation witnesses to the incident. Hence, this parable has become widely known and has achieved the rank of finality because of its affirmation by Imam Mahdi[AS]. Although there is no elaboration in this parable about Bandagi Miyan[RZ] becoming the substitute for the *zath* of Imam Mahdi[AS], it is a clear parable and confirmed evidence so far as the news of the martyrdom of Bandagi Miyan Syed Khundmir[RZ] is concerned. However, it has been confirmed by later parables that Bandagi Miyan[RZ] is the substitute for the *zath* of Imam Mahdi[AS]. The following parables bear witness to this issue. During his journey to Khorasan, Imam Mahdi[AS] had already started, even before the arrival of Bandagi Miyan Syed Khundmir[RZ], his explication about the importance of the Quranic Verse, "… *So, I will assuredly remit their evil deeds from them those who had to flee their country or were driven out of their homes and have suffered in My cause, and have* ***fought and fallen***…." [1]

[1] Bandagi Malik Ilahdad[RZ] narrates that Mahdi al-Mau'ood[AS] said, "*Fallaziina haa-jaruu*"[2] has happened; "*Akhrijuu min-diyaa-rihim*"[3] too has happened; "*Uzuu fii Sabiilii*"[4] has also been

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[1] Quran, S. 3: 195 SAL.
[2] Quran, S. 3: 195 SAL. It means: those who had to flee their country.
[3] Ibid, It means: were driven out of their homes.
[4] Ibid, It means: have suffered in My cause.

accomplished; and "***Wa qaataluu wa qutiluu***"[1] is yet to happen and it would, Allah willing, happen.[2]

[2] Imam Mahdi[AS] gave a discourse on the same Quranic Verse. It is narrated that Imam Mahdi[AS] recited this Verse at Nagaur and reiterated the same explanation. The wife of the Imam[AS] told him, "Miranjeo! That group of people does not appear to be in the *daira*." The Imam[AS] said, "Yes! Those people have not come yet. They will come."[3]

[3] Imam Mahdi[AS] is narrated to have reiterated the same Quranic Verse and said, "One attribute [*sifat*] of battle is yet to happen. It will happen when Allah wills it." After this, the Imam[AS] used to repeat often the same sentiments till the arrival of Bandagi Miyan Syed Khundmir[RZ].[4]

[4] After the arrival of Bandagi Miyan Syed Khundmir[RZ] at Farah, Imam Mahdi[AS] started his discourses on the eminence of the fourth attribute of '***Fought and fallen***'. The situation developed to a stage where all its virtues had been explained except the name of the person who was to be blessed with that attribute [*sifat*]. The listeners became eager to see that fortunate person. So much so, that Bandagi Miyan Syed Khundmir[RZ] sent word to Imam Mahdi[AS] through Shah Nemat[RZ] requesting him [Hazrat Imam[AS]] to disclose the name of the person who would perform the attribute of '***Fought and fallen***', so that "we could give respect to him suitably." Bandagi Miyan Shah Nemat[RZ] conveyed the message to the Imam[AS], who replied that it was the same person who is asking the question. O friend, know this that this parable has disclosed the name of the person who was to bear the burden of martyrdom.[5]

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1 Ibid, It means: **have fought and fallen**.

2 *Tarikh-e-Sulaimani*, Volume 2, manuscript.

3 *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 182, page 124.

4 *Matla'-al-Vilayat*, by Bandagi Miyan Syed Yusuf[RA], Hyderabad, 1374 AH, page 101.

5 *Tarikh-e-Sulaimani*, Volume 2, manuscript.

It is not correct to argue from this parable that Bandagi Miyan Shah Nemat[RZ] understood that he was the bearer of the burden of martyrdom since he had asked Imam Mahdi[AS] the question. This is so because the parable says that Shah Nemat[RZ] had asked the question on behalf of Syed Khundmir[RZ]. This clearly shows that Syed Khundmir[RZ] had sent Shah Nemat[RZ] to the Imam[AS]. In fact, the real questioner was Syed Khundmir[RZ] himself. This is the reason why the author of *Tarikh-e-Sulaimani* has written in the end, “O friend! Know that this parable has disclosed the name of the person who was to bear the burden of martyrdom.”

[5] Bandagi Miyan Shah Dilawar[RZ] had himself made it clear to Shah Nemat[RZ] that the attribute of martyrdom was related to Syed Khundmir[RZ]. “But since you too were the medium through which the question was asked, you too would get a chance to martyrdom. The word of Imam Mahdi[AS] will certainly have its effect. But this would be the common martyrdom,” he said.

Bahr-ul-Ulum Allamah Shamsi[RA] too has narrated this parable in his book, *Jila-al-‘Ainain.* In short, in accordance with this explanation, Bandagi Miyan Shah Nemat[RZ] too attained martyrdom along with his twenty-one *fuqara* in a state of performing the *zikr* of Allah Most High on the prayer mat at Loh-garh [near Pune in Maharashtra, India]. But this is not the occasion to go into the details of this incident.

The controversy here is that Hazrat Shah Nemat[RZ] was under the impression that he was the bearer of the burden of martyrdom and that he had not accepted the explanation of Shah Dilawar[RZ]. Even if this incident is true, it does not affect the veracity of the information that the burden of martyrdom lay on Syed Khundmir[RZ], because it was only the personal opinion of Hazrat Shah Nemat[RZ] and he did not advance any other argument to support his contention other than that he was the questioner. And what kind of a questioner he was has been explained above. Apart from this, Hazrat Shah Nemat[RZ] became convinced [about it] after the martyrdom of Bandagi Miyan Syed Khundmir[RZ]. He had

expressed his regrets at his not participating [in the war in which Bandagi Miyan Syed Khundmir[RZ] was martyred] and at not supporting him. A parable says: “After a long time, Miyan Shah Nemat[RZ] returned from Deccan [South Indian peninsula] to Jalore. There he said, ‘Allah Most High will call to account all those people who prevented me from being in conformity with Miyan Syed Khundmir[RZ].’” [1]

It is, therefore, useless, as a matter of principle, to bring as a controversy the personal opinion of Shah Nemat[RZ]. The truth, however, is that the argument does not entirely depend on Syed Khundmir[RZ] sending a query through Shah Nemat[RZ] alone, because there is another parable, which clarifies the matter. Hazrat Syed Khundmir[RZ] had sent Hazrat Miyan Yusuf[RZ] to enquire about the bearer of the burden of martyrdom. And he had the matter fully clarified.

[6] According to a parable, after listening to the reply through Bandagi Miyan Shah Nemat[RZ], the objective of Bandagi Miyan Syed Khundmir[RZ] was achieved when Bandagi Miyan[RZ] asked the Imam[AS] through Miyan Yusuf[RZ], “Who is the bearer of the burden of Trust [*Hamil-e-Bar-e-Amanat*] so that we could suitably respect him?” In accordance with the instructions of Syed Khundmir[RZ], Miyan Yusuf[RZ] asked Imam Mahdi[AS]. The Imam[AS] asked in a loud voice, “Who is asking?” Shivering in fear, Miyan Yusuf[RZ] said, “I am not asking. Syed Khundmir[RZ] is asking.” Hazrat Mahdi al-Mau’ood[AS] called Bandagi Miyan Syed Khundmir[RZ], and said, “My brother! It is your *zath*.”[2] [There is a similar parable with a variation of some sentences in the book *Matla'-al-Vilayat* [3] also.]

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[1] *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 181, page 123-124; *Insaf Nama*, Hazrat Vali bin Yusuf[RZ], Hyderabad, 1407 AH/1987 AD, Chapter 16, pages 310-311; English version, Bangalore, 2001 AD, Chapter 16, Parable 13, page 229.

[2] *Tarikh-e-Sulaimani*, manuscript.

[3] *Matla-al-Vilayat*, by Bandagi Miyan Syed Yusuf[RA], Hyderabad, 1374 AH, pages 103-104.

Besides, one finds many parables about Bandagi Miyan Syed Khundmir[RZ] being the substitute for the *zath* of Imam Mahdi[AS], which show that the latter gave the glad tidings of Bandagi Miyan[RZ] being the substitute for his *zath* by a command of Allah.

[7] It is narrated that Imam Mahdi al-Mau'ood[AS] supplicated to Allah, "O Allah! I am also willing to own the fourth attribute [martyrdom], which is yet to be performed, if I am made to undergo it." Allah's command came: "According to Our eternal knowledge, nobody can overpower the Seal of Prophets and the Seal of Saints and no sword would be affective [against them]. We have made you the Seal of Saints and, for this reason, We have determined that Syed Khundmir[RZ] will be the substitute for your *zath*." It is on the basis of this Divine Command that Hazrat Mahdi[AS] told Syed Khundmir[RZ], "This is to be accomplished by you." [1]

It may be noted that this parable tenders further evidence and proof that Allah Most High had accepted the sacrifice of the head of Bandagi Miyan Syed Khundmir[RZ] along with hundred other heads. Further, it explains that Bandagi Miyan[RZ] has been assigned the status of the substitute for the *zath* of Imam Mahdi[AS].

[8] Another parable says, "At the time of placing the burden [of the attribute of the *Vilayat*], Imam Mahdi[AS] warned [Bandagi Miyan[RZ]], 'Be careful. This is the burden of *Vilayat* [Sainthood]. The head will be separated from the body. The skin will be flayed. This burden will weaken you even if you have the bones of an elephant or the sides of steel." The Imam[AS] further said, "The world will be hostile to you. None will be your friend or sympathizer. So much so that pieces of your garments too would be your enemies. But you will have to keep your heart and soul free of anxiety because *Haq* [Truth] will be on your side." [2]

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1 *Tarikh-e-Sulaimani,* Volume 2, manuscript; *Matla-al-Vilayat*

2 *Tarikh-e-Sulaimani*, manuscript.

[9] Another parable says: *Umm-al-Muminin* Bibi Buwanji[RZ] saw the feet of Bandagi Miyan Syed Khundmir[RZ] from the corner of a wall at Farah [in Afghanistan] that they were very strong. She hinted to Imam Mahdi[AS], "Miranji! How strong are the feet of Miyan Syed Khundmir[RZ]!" Imam Mahdi[AS] said, "Yes, Bibi! The feet of Miyan Syed Khundmir[RZ] have been made strong to bear the burden of the Sainthood [*Vilayat*] of Prophet Muhammad Mustafa[SLM]." [1]

Since the Imam[AS] had already explained the Burden of Sainthood as the Substitute for the Nature [*badlah-e-zath*], it was sufficient for the Imam[AS] to say *bar-e-vilayat* in reply to the Bibi[RZ].

[10] Another parable says: Some four or five days after the demise of Imam Mahdi al-Mau'ood[AS], his soul insistently and emphatically urged Bandagi Miyan Syed Khundmir[RZ] to go to Gujarat "because this job has been assigned to you. And it will happen there." Bandagi Miyan[RZ] told Bandagi Miran Syed Mahmood[RZ] the details of the dream [*muamila, khwab*]. Bandagi Miran[RZ] said in reply, "Do what the soul of the Imam[AS] has assigned you to do."[2]

In this parable, the words "This job has been assigned to you. And it will happen there" prove this same Burden of Sainthood, which has been mentioned earlier. And this parable has been quoted in the book, *Sawaneh-Mahdi al-Mauood*[AS], [3] also as follows: Within a week of the demise of Imam Mahdi[AS], his soul informed Bandagi Miyan Syed Khundmir[RZ], "You go towards Gujarat because there is the objective of Allah in it. '**Fought and fallen',** which is your special assignment, will come to happen there." Similarly, Bandagi Miran Syed Mahmood[RZ], son of Mahdi al-Mauood[AS], too was informed. Hazrat Syed Khundmir[RZ] shared his information with Bandagi Miran Syed Mahmood[RZ]. The latter said, "I too have received similar information."

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[1] Ibid, Volume 2, manuscript.

[2] *Matla'-al-Vilayat*, Syed Yusuf[RA], Hyderabad, 1374 AH, page 117.

[3] *Sawaneh-Mahdi al-Mauood*[AS], Maulana Syed Vali[RA] of Secunderabad, Delhi, Year of publication not available, Part 2, Chapter 1, page 161.

[11] When Hazrat Syed Mahmood[RZ] returned from Farah [and settled at Bhilot in Gujarat], Hazrat Syed Khundmir[RZ] came to his *daira*. A sentence in what Bandagi Miran[RZ] said to persuade him to go back to his *daira* is, "I am your well-wisher. Do as I advise you to do, because Mahdi al-Mau'ood[AS] has assigned the Burden of Sainthood, ***'fought and fallen'*** to you. This will become impossible if you remain with me." [1]

All the parables we have quoted here show that Hazrat Syed Khundmir[RZ] was the bearer of the Burden of Sainthood and the Substitute for the *zath* of Mahdi al-Mau'ood[AS] and the names of the prominent companions have been quoted as the narrators of the parables. They had the first-hand knowledge of the matter. Their names are: Hazrat Bandagi Miran Syed Mahmood[RZ], Hazrat Bandagi Miyan Syed Khundmir[RZ], Hazrat Shah Nemat[RZ], Hazrat Shah Dilawar[RZ], Hazrat Miyan Yusuf[RZ], Hazrat *Umm-al-muminin* Bibi Buwanji[RZ].

When the explication of the Quranic Verse, "*Fallaziina haajaruu*..."[2] specifically progressed and the glory of the significance of the '*Hamil-e-Bar-e-Amanat*' [the Bearer of the Burden of the Trust] began to be unveiled, the companions developed an eagerness to know the fortunate person who was assigned the position. Then the Imam Mahdi[AS] clarified that it was Bandagi Miyan Syed Khundmir[RZ] in his replies to Hazrat Shah Nemat[RZ], Hazrat Miyan Yusuf[RZ] and Hazrat *Umm-al-Muminin* Bibi Buwanji[RZ]. Could this remain unknown to the large majority of the companions who were eager to know the specialty of the person, particularly when all of them were living at the same place? All knew the confidences and were the close friends of each other.

Besides, is not what Bandagi Miran Syed Mahmood[RZ] told Bandagi Miyan Syed Khundmir[RZ] by way of persuasion at the time of sending him back to his *daira* and what Bandagi Miyan Shah

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[1] *Panj Fazail*, Miyan Syed Ruhullah[RA], Hyderabad, 1990 AD, *Fazail-e-Ula*, page 17.

[2] Quran, S; 3: 195 SAL.

Dilawar[RZ] explained to Bandagi Miyan Shah Nemat[RZ], perfect proof that the information of the impending martyrdom of Bandagi Miyan Syed Khundmir[RZ] was known to all the eminent companions, besides Bandagi Miyan[RZ] himself? And the spiritual advice of Imam Mahdi[AS] after his demise to Bandagi Miyan Syed Khundmir[RZ] to return to Gujarat too was essentially known to all the companions.

One of the rules of the principles of *Hadis* is that when a *hadis* is weak, but it is found that it has been reported by various methods, it is counted among the *hasan* [excellent and exquisite] Traditions. But here there is not even an iota of doubt? More so, because the parable is endowed with the constancy of the meaning as in a Tradition of that nature. Hence, the *khabar* [story] of martyrdom has the glory of the finality in argument and proof.

Even if the principles of *hadis* and *rijal* [eminent persons who report] are ignored, and only those parables, wherein the companions have criticized Bandagi Miyan Syed Khundmir[RZ] are taken into consideration, the story of the martyrdom would not be adversely affected. Further elucidation of this issue will follow under the explications of Parables 51, 176 and 177.

## Martyrdom as proof of *Mahdiat*

Hazrat Bandagi Miyan Syed Yusuf[RA], father of Hazrat Shah Qasim Mujtahid-e-Giroh[RA], states in his book, *Matla'-al-Vilayat*, "Allah, who is the Real All-Hearing, All-seeing and All-Knowing, has made you able and capable and placed the Burden of Sainthood on you. But be warned! This is the Burden of the *Vilayat* [Sainthood] of Prophet Muhammad[SLM]. Your head will be cut. Your back will be broken. Your skin will be flayed. At that time you should seek the help of Allah alone." Further, the Imam[AS] said, "If you are alone on your side and the whole world is against you on the other

side, Allah willing, all of them will be defeated. This is the miracle of my *Mahdiat*, as the battle of Badr[1] was the miracle of Prophet Muhammad[SLM]."[2]

A similar parable is reported in the book, *Sawaneh Mahdi al-Mauood*[AS], also. The heading is, "Glad tidings of First day's victory is sign of the Truthfulness of *Mahdiat.*" The wording of the saying is, "This is a sign of the *Mahdiat* of this *banda.*'[3]

Since gaining the definite knowledge of the *akhbar-e-mughiba* [news of hidden mysteries] is beyond the power of human beings, it is counted among the miracles because it fully depends on divine bestowal. We have already dealt with this subject in detail under the *ilm-e-ghaib* [knowledge of hidden mysteries]. But the status of the above-mentioned parable is great because the victory on the first day has been designated as the proof of the veracity of the *Mahdiat* of the Imam[AS]. It is called *najdi* in the parlance of the *'ulama*. Under these circumstances, it is bound to happen. Similarly, the martyrdom too was bound to happen specifically and essentially to the *zath* of Bandagi Miyan Syed Khundmir[RZ]. If some other companion had joined Bandagi Miyan[RZ] in the process of martyrdom, the *akhbar-e-mughiba*, which the Imam[AS] designated as proof of the veracity of his claim to *Mahdiat*, would have *prima facie* become suspect and the public opinion among the companions would have become divided. This point was manifest in what Bandagi Miran Syed Mahmood[RZ] said in trying to persuade Bandagi Miyan Syed Khundmir[RZ] to go back and live in his *daira*. The Miran[RZ] had told the Miyan[RZ], "If you remain with me, the happening of the martyrdom would become impossible." This parable has been quoted earlier. It is for this reason that at the time of martyrdom, the contemporaries of the Miyan[RZ] [the companions

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1 Prophet Muhammad[SLM] fought the Battle of Badr after his migration to Madina from Makkah. Badr is the battlefield on the outskirts of Madina.

2 *Matla'-al-Vilayat*, Miyan Syed Yusuf[RA], Hyderabad, 1374 AH, page 104.

3 *Sawaneh Mahdi al-Mauood*[AS], Maulana Syed Vali[RA] of Secunderabad, Hyderabad. Year of publication not available, page 159.

of Imam Mahdi[AS]] and some wealthy people and nobles could not join the battle.

Some of the parables also show that Bandagi Miyan Syed Khundmir[RZ] was extremely careful during the preparations of the war to see that only his *fuqara* alone took part in the battle. The author of *Tarikh-e-Sulaimani* writes: "O friend! Be aware that the name of Malik Raje is not included in the list of the martyrs of Khanbel. Nor it is among the martyrs of Sudrasan. This is a strange matter that should be mentioned here, as it is known. O friend! Know it clearly that Malik Raje was a *jagirdar* [feudal lord] of Bajana village. He has mostly remained in the company of Bandagi Miyan Syed Khundmir[RZ]. He might have come to Bandagi Miyan[RZ] at the time of the war. But the Miyan[RZ] might have permitted him to go back. Allah knows better! The intention appears to be that only the *fuqara* should participate in the battle. None other from among the wealthy should join it."[1]

At another place, he writes, "You may say that there were so many Mahdavis that they could have defeated even two Muzaffars.[2] But none other than a hundred persons took part in the war that resulted in the martyrdom. What is the reason for that? O friend! Know that even though there were thousands of people who had paid fealty [*musaddiqin*] to Imam Mahdi[AS], they could not participate in the war because when Allah accepted the sacrifice of the head of Bandagi Miyan Syed Khundmir[RZ] under the glad tidings of '***fought and fallen***', He had accepted only a hundred heads along with him [Syed Khundmir[RZ]]. How could others get the blessings [of martyrdom]?"

Similar is the case of Malik Sharfuddin[RA]. After Bandagi Miyan Syed Khundmir[RZ] had defeated the army and was returning, Malik Sharfuddin[RA] arrived with a contingent of eighty mounted soldiers.

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1 *Tarikh-e-Sulaimani*, Volume 2, manuscript.

2 Muzaffar, the king of Gujarat, had sent a large army to fight Bandagi Miyan Syed Khundmir[RZ] and his *fuqara*. The implication here is that the large number of Mahdavis could have defeated twice as large an army as that of Muzaffar.

He was astonished at seeing that a small group of *fuqara* had defeated the huge army of the king. He regretted that he himself was deprived of the blessings [of participating in the war]. Hazrat Syed Khundmir[RZ] said, "Malik Sharfuddin! Do not grieve or be sorry! Allah's prudence in the delay of your reaching here was that this servant alone with a handful of his *fuqara* should win the first [day's] war, so that the prediction of the *Khalifatullah* [Vice-regent of Allah] could come true. Had you joined the war at that stage, our victory would have been credited to your help. But the world will now see that, despite your help in the war, we will achieve martyrdom."

The peculiarity of the first [day's] war was that no rich people or nobles should join the war because according to the divine prediction, Bandagi Miyan Syed Khundmir[RZ] had to win the war with the divine help. If some other help had reached the Miyan[RZ], it would have been difficult for the people to realize the real effect of the victory in the first [day's] war.

Similarly, the imperative of the next day's war was that none of the companions of the Imam Mahdi[AS] should participate in it, so that the importance of the substitution of the *zath* should continue to remain with the *zath* of Hazrat Syed Khundmir[RZ] as his specialty. This is the reason why the rich people and nobles, who arrived later, were permitted to participate in the war. But despite their participation, the war came to an end with the martyrdom of Bandagi Miyan[RZ].

In short, Allah continued to create such situations that the prediction of Imam Mahdi[AS] came to happen with profound signs of nature and the veracity of the *Mahdiat* of Imam Mahdi[AS] was proved so conclusively that there remained no chance for its disavowal or of advancing any other interpretation of the prediction. Hence, there is consensus on *Syed-ash-Shuhda* Bandagi Miyan Syed Khundmir[RZ] alone manifesting the story of war and the substitution for the *zath* of the Imam[AS]. Hazrat Mehri[RZ] says in his anthology [*diwan*]: "The proof of Mahdiat was completed."

Further, the author of *Matla'-al-Vilayat* writes: "Being the bearer of the *hujjat* or *mu'jiza* [proof or miracle] of Imam Mahdi[AS], Bandagi Miyan Syed Khundmir[RZ] has become the sign and clear proof of Hazrat Mahdi al-Mau'ood[AS]." [1]

He also says: "The fourth attribute, ***fought and fallen***, of Imam Mahdi[AS] will manifest through Hazrat Syed Khundmir[RZ]. This manifestation will be proof. Religion will be strengthened. This attribute will specifically manifest through Syed Khundmir[RZ] and on him alone the proof of Imam Mahdi[AS] [the prediction] will be completed. It is for this reason that the *zath* of Miyan Syed Khundmir[RZ] will be the final proof of the Seals [of Prophet-hood and Sainthood]." [2]

And Hazrat Shah Qasim Mujtahid-e-Giroh[RA] writes: "The prediction of Imam Mahdi[AS] came true to the very letter. The proof of Imam Mahdi[AS] came out to be true through this miracle. And in this one miracle are many miracles to prove the *Mahdiat* of Imam Mahdi[AS]." [3]

This shows that Imam Mahdi[AS] had challengingly said in the prediction of the martyrdom that the victory on the first day [of war] would prove the veracity of his *Mahdiat*. And both the predecessors and their latter-day followers [*mutaqaddimin* and *mutaakhkhirin*] have accepted it as the proof without any dissent or argument. If one were to make a case of the stipulation and the stipulated, it would clearly go against the intent of the saying of Hazrat Imam[AS]. Further, it would have become a new matter created by us. This is so because there is a great difference between the definitions of the idioms 'stipulation-and-the-stipulated' and the 'proof-and-the-sign' from the point of view of the context and may result in the contradiction of the nature of the saying of the

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1. *Matla'-al-Vilayat,* Hazrat Bandagi Miyan Syed Yusuf[RA], Hyderabad, 1373 AH, page 140.
2. Ibid, page 102.
3. *Afzal Mu'jizat al-Mahdi al-Mauood[AS]*, Hazrat Bandagi Miyan Syed Qasim Mujtahid-e-Giroh[RA], Hyderabad, 1370 AH, page 75.

Imam[AS]. And this is impossible. This is also so because the truth of the claim of Mahdiship by Hazrat Imam[AS] has been proved by thousands of arguments. The Imam[AS] had predicted an incident that had to happen long after his own demise. Non-fulfillment of this prediction would not have adversely affected the truthfulness of the Imam[AS]. The hearts of the faithful too would not have wavered if the prediction had not been fulfilled. The prediction of the Imam[AS] had already been proved true by virtue of his arguments, proofs and teachings. His company had convinced his faithful and truthful companions. “It is a guidance to those who care to live aright [and] to those who believe in the Unseen” [1] is the glory and grandeur of the faithful [*muminin*].

When the incident proves a thing, the hearts of the believers become further satisfied to controvert the reservations of the opponents and critics. Even today, the believers have faith in the *akhbar-e-mughiba* [news of the hidden mysteries] of the establishment of the Day of Resurrection and the resurrection of the dead and etcetera. They are bound to have faith in them in accordance with the Quranic Verses and the Traditions of Prophet Muhammad[SLM]. An incident of Prophet Ibrahim[AS] [Abraham] is related in Quran: “*Behold! Abraham said:* ‘*My Lord! Show me how Thou givest life to the dead.*’ *He [the Lord] said,* ‘*Dost thou then not believe?*’ *He said,* ‘*Yea; but to satisfy my own understanding.*’ *He [The Lord] said,* ‘*Take four birds; tame them to turn to thee; put a portion of them on every hill, and call them: they will come to thee [flying] with speed. Then know that Allah is Exalted in Power, Wise.*’”[2]

The commentators of Quran say that on the basis of this commandment, Hazrat Ibrahim[AS] selected four birds: a crow, a dove, a cock and a peacock. After training, he slaughtered them. Then he cut them into pieces and mixed the pieces. He divided them in four parts and placed each part on each hill. When he

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[1] Quran, S. 2: 2-3 SAL.
[2] Quran, S. 2: 260 AYA.

called the name of each bird, its parts came together from the four hills, its life was revived and it came running [or flying] to him.

Apart from this important incident, the matters elucidated in this Quranic Verse are more than enough for the people with commonsense. 'Rebirth after death is true' is an essential part of the *Iman-e-Mufassil* [detailed version of the affirmation of Faith]. The condition [*haal*] is related to this affirmation. The axiomatic proof of this being a part of the faith is Allah's asking "*Dost thou not then believe?*" Prophet Ibrahim[AS] immediately replied, "*Yea*." And then, he clarifies, "*But to satisfy my own understanding.*" After that Allah showed him the way to get satisfaction of the heart, which has clearly been stated in the Quranic Verse. The Commentators of Quran have elucidated the incident. Then Allah says, "*Allah is Exalted in Power, Wise.*" The words used are extraordinarily powerful. Besides, they manifest great literary merit and Divine Secrets. This short explanation shows that reposing faith before the fact and adding satisfaction after the fact are two separate issues. An enterprising Prophet[AS] has addressed these two issues and Allah has perfected them.

Similarly, Imam Mahdi[AS] laid down the signs that would manifest after his death: one, his body would not be there in the grave after its being placed there; two, Bandagi Miyan Syed Khundmir[RZ] would emerge as the substitute for the *zath* of the Imam[AS] for the '***fought and fallen***' battle; three, the first day's victory for Syed Khundmir[RZ] in the battle even if all the people of the world were on the other side; four, Bandagi Miyan[RZ] would be martyred [on the second day of the battle]; and five, the body of Bandagi Miyan[RZ] would be torn into three pieces. The Imam[AS] said that they were the signs of the veracity of his claim to *Mahdiat*. All the believers reposed faith in this and were certain that things would happen as Imam Mahdi[AS] had predicted. And they did.

After the demise of the Imam[AS], his body was laid into the grave and then it disappeared from within the shroud. Bandagi Miyan Syed Khundmir[RZ] won the first day's battle with the help of an ill-

equipped group of a few starving *fuqara* against a fully equipped powerful royal army. In the second day's battle Bandagi Miyan[RZ] and his companions were defeated despite the presence and help of some nobles and mounted soldiers. The body of Bandagi Miyan[RZ] was cut into three pieces, which were buried at three places: Chapanir, Patan and Sudrasan. Then, all the believers, who had reposed faith before the fact, achieved further satisfaction [following the events that occurred after the fact]. And this was the establishment of the final and glorious proof against the disavowers.

## General and Special aspects of the Verse

Let it be no secret that every believer will be subject to the attributes enumerated in the Quranic Verse, "*Fallaziina haajaruu wa….*"[1] Here we have discussed the specifics of the situation in view of the fact that Imam Mahdi[AS] was a perfect human being and a perfect follower [of Prophet Muhammad[SLM]]. Hence, it is necessary that these attributes should be there in the Imam[AS] in full measure. Three of these attributes had been accomplished earlier. The fourth attribute, manifested by '***fought and fallen***', remained unaccomplished because no one could overpower Imam Mahdi[AS]. For the accomplishment of this attribute, Allah had chosen Bandagi Miyan Syed Khundmir[RZ] as a substitute for Hazrat Imam Mahdi[AS]. It was for this reason, that he was given superior ranks. The martyrdom of Bandagi Miyan Syed Khundmir[RZ] has a double capacity: one, as a substitute for the *zath* of Imam Mahdi[AS], and two, as a believer in his own capacity.

Imam Mahdi[AS] said, "This Verse[2] is primarily in favour of the companions of Prophet Muhammad[SLM] and their successors. It is

[1] Quran, S. 3: 195 SAL.
[2] Ibid.

also in favour of the group of companions of Imam Mahdi[AS], who possess their attributes." Bandagi Miyan Syed Khundmir[RZ] came after the sermon of the Imam[AS] was over. Seeing him, the Imam[AS] said, "There would be *chaha chaha* on this poor Syed." [1]

It may be noted that this parable explains both the general and special aspects. In fact, the specialty and the importance is manifested in view of Bandagi Miyan Syed Khundmir[RZ] being the substitute of the *zath* of Imam Mahdi[AS] and the victory in the first day's battle is the miracle of the veracity of the claim of *Mahdiat*, as the Battle of Badr was the miracle of Prophet Muhammad[SLM]. The manifestation of the proof of *Mahdiat* was specifically related to the *zath* of Bandagi Miyan Syed Khundmir[RZ] and it was his destiny. Hence, Nature [*Qudrat*] created the needed circumstances that none of the companions of Imam Mahdi[AS], other than some specific *fuqara* or *khulafa*, could participate in the battle. And the details of some of the controversial writings, which will be discussed later, were among these causes.

## Causes of the war

The explications given by Bandagi Miyan Syed Khundmir[RZ] about the causes of the war are found in Parables 176 and 187.[2] They will show that the Mahdavis were subjected to unprecedented and cruel persecution. The huts of these elderly respected servants of Allah were burned. Some people were buried alive in a wall while constructing it. Some were branded with red-hot iron claws on the foreheads. All kinds of cruelties were perpetrated on them. The Muslim *ulama* and officials did all this in their pride and arrogance of Government power. They had issued a *fatwa* that the reward of killing a Mahdavi was equal to that of killing a number of highway robbers. The *fatwa* was implemented too.

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1 *Naqliat Miyan Abdur Rashid[RZ]*, Hyderabad, 1369 AH, Parable 298, pages 192-193.

2 Of *Naqliat Miyan Abdur Rashid[RZ]*

At this juncture, Bandagi Miyan Syed Khundmir[RZ] prepared an *istifta* [a document seeking religious advice on legal matters] and sent it to the *ulama*. It was as under: "What is the verdict on the *mufti* [authority that issues a *fatwa* – a religious edict] who orders the killing of the Muslims who have reposed faith on Prophet Muhammad[SLM] and who work in obedience to his commandments?"

The *ulama* replied: "The *mufti* himself is liable to be slain." Further, the Quran says, "*...And if anyone is slain wrongfully, We have given his heir authority [to demand Qisas or to forgive]; but let him not exceed bounds in the matter of taking life…*" [1]

In accordance with this parable, avenging the oppressed martyrs and protection of the strong religion [*deen-e-matin*] was necessary. Hence, Bandagi Miyan Syed Khundmir[RZ] ordered the slaying of the *muftis*, who had affixed their signatures on the edict of slaying the Mahdavis. When the slaying of the *muftis* started, the *qazis* and *ulama* were scared and in great confusion. Sultan Muzaffar was the young and inexperienced king of Gujarat. They made him believe fictitious incidents and that his dominion was in danger. They resorted to subterfuge resulting in a command of the king to the army for the slaying of Bandagi Miyan Syed Khundmir[RZ] and destroying his *daira.* On Wednesday, the 12$^{th}$ of Shawwal, 930 AH, a well trained and equipped army of thousands, under the command of Ain-al-Mulk, attacked the *daira*. Arrangements were made to fight the preceptor [*murshid*] of three hundred thousand disciples. Most of the nobles of the court and commanders of the army had converted to the Mahdavi Faith and their bravery, steadfastness and devotion to their faith and religion were well known all over the world.

But here the situation was entirely different from what was envisaged by the *ulama*, the *Qazis* and the army officers. Here were the indigent and starving *fuqara* without any arms and

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[1] Quran,, S. 17: 33 AYA.

ammunition. Their number was a scanty sixty. The battery, elephants, horses and the military formations all were thought to be unnecessary in fighting this small group of people. The army commander changed the formation and ordered that the foot soldiers should go in the front. The Unknown Power worked strange wonders in this war. Bandagi Miyan[RZ] drew his sword four inches from its sheath. He was divinely inspired. What he sees is that thousands of angels had come out on the skies with their swords drawn four inches from their sheaths. Bandagi Miyan[RZ] comprehends the Divine Will and returns his sword to its sheath. Then he took a spear. When it broke down, he took a whip in his hand, and that manifested the anger and fury. Hazrat Alma'yi has said, "When somebody came as the target, he was reviled. The mounted soldier with his steed were separated. Ostensibly it was a whip, but was it so ineffective?"

Bandagi Miyan Syed Khundmir[RZ] knew by divine inspiration that this was the time of the manifestation of the Divine Power so that the *Mahdiat* of Imam Mahdi[AS] was proved. Hence, despite having a sword, he did not use it. Instead, in deference to the will of Allah Most High, he used the spear and the whip. This was enough by the Grace of Allah. The situation drastically changed. The cannons and the guns backfired to the disadvantage of the official army. The elephants turned and trampled and destroyed it. The Divine help had changed the picture. The group of the ill-equipped *fuqara* had won and pursued the official army for over two miles. A part of the runaway army passed by the way of the *daira* and it martyred the forty unarmed *fuqara*, who were on guard duty at the *daira*.

When Bandagi Miyan Syed Khundmir[RZ] returned victorious with his followers, Malik Sharfuddin[RA] arrived with his trained contingent of eighty armed soldiers to help him. What he sees is that the war was over with the few *fuqara* winning against the colossal government hordes. The Malik[RA] regretted that he could not get the bounty of joining the war in support of Bandagi Miyan[RZ].

This also shows that the war on that day was specifically for the *fuqara*. The divine help was also that the common Mahdavis were not aware of the war on that day. Otherwise, hundreds of thousands of Mahdavis would have converged at the battlefield and a fierce battle would have been fought there as there were over three hundred thousand *murids* [disciples] of Bandagi Miyan[RZ] and they would have come and joined his group.

In short, Hazrat Bandagi Miyan Syed Khundmir[RZ] said, "Grieve not, O Sharfuddin. There is a share for you in the ensuing war. And Allah's wisdom in your late reaching here was that the ill-equipped *fuqara* should win today's war [without outside help] so that the prediction of the Vice-regent of Allah came true. Had you joined the war today along with us, our victory would have been considered to be the result of your help. The world will now see that despite your help, the war would end with our martyrdom."

It actually happened that way. The defeated army of the state was rearranged and it advanced with new arms, ammunition and preparations and attacked the *fuqara* at Sudrasan on Friday, the 14th of Shawwal, 930 AH. In that day's war Hazrat Bandagi Miyan Syed Khundmir[RZ] was martyred along with many of his companions. His body was buried at three places. In this way, Bandagi Miyan[RZ] kept his promise to sacrifice a hundred heads, which he had given on the day of his first meeting with Imam Mahdi[AS] and which Allah Most High had graciously accepted. Allah says: "*He bestoweth on whomsoever He willeth….*" [1]

## War and contemporary historians

There is no mention of this grand event in the history books of Gujarat. Why? The book, *Mirat-e-Sikandari* has this explanation to offer: "Let it not be hidden that *Muzaffar Shahi* [a book] was

[1] Quran, S. 5: 54 SAL.

compiled during the reign of Muzaffar Shah [in Gujarat], while *Muhammad Shahi* [another book] was compiled during the reign of Muahammad Shah; *Sultan Shahi* [yet another book] during the reign of Sultan Mahmud; *Muzaffar Shahi* [book] and *Bahadur Shahi* [book] during the reigns of Sultan Muzaffar and Sultan Bahadur. This shows that every historian looked to the ruler for monetary gain. Hence, the history books [written in that period of the five rulers] do not contain the names, details of conditions and events of the country. There is nothing in these books other than the flattering praises of the respective monarchs in power." [1]

Under such circumstances, how could the sycophant-historians write that the large army of King Muzaffar [of Gujarat] was defeated by a handful of starving *faqirs* of Bandagi Miyan Syed Khundmir[RZ]? What was possible was that they could write falsehoods. The silence of the contemporary historians is proof enough that they were incapable of telling the truth. They had no temerity to write falsehoods either.

## Dissent over the causes of war

Parables 51,[2] 176 and 177 [1] deal with a difference of opinion between Bandagi Miyan Syed Khundmir[RZ] and other companions

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[2] *Mirat-e-Sikandari.*

[2] *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 51, page 36-37. It says: Further it is narrated that some *muhajirin* sent a letter [*Katba'-e-Zalalat*] at Khanbel to Bandagi Miyan Syed Khundmir[RZ] accusing him of straying from the right path. Bandagi Miyan[RZ] was annoyed and excited, saying again and again that "these people" will have to account before Imam Mahdi[AS]. They should return [*ruju'* --- repent]. The time was fast approaching for the *'Asr* prayers when Bandagi Miyan Malikjeo[RZ] and Bandagi Miyan Larh Shah[RZ] came and said, "Miyan Syed Khundmir[RZ], we have seen your patience; what happened to it?" Bandagi Miyan[RZ] said, "Please treat me as a *ma'zur* [excused] because, when somebody

and a written document. This controversy is not of the same caliber as was between Hazrat Ali[RZ], Hazrat Mu'avia[RZ] and Hazrat 'Aisha[RZ] [the two companions and wife of Prophet Muhammad[SLM], respectively]. But as any deficiency in the beliefs regarding them would be tantamount to diminution of Faith [*iman*], even a shade of deficiency in the beliefs regarding Bandagi Miyan Syed Khundmir[RZ] and his contemporaries would be tantamount to a loss in Faith and consequent perdition in the Hereafter. We have to fear in the same manner here too, because Imam Mahdi[AS] has given great glad tidings and lofty spiritual positions for each of them. Hence, the glory of Faith is in not bringing even a derogatory thought in the mind about them.

All the companions had great sincerity and love towards each other and they had to do with nothing other than the religious issues. All of them have not only accepted the superiority of Bandagi Miyan Syed Khundmir[RZ] in the explanatory discourse of Quran but also paid fealty [*bai'at*] to him. Please see Parables 235[2] and 255,[1] for

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tries to interpret [*tavil*] in the sayings of Imam Mahdi[AS], I lose my patience." Then they asked, "What do you say now?" Bandagi Miyan[RZ] said, "This servant [*banda*] says nothing. He reiterates what Imam Mahdi[AS] has said. That is, 'If Allah gives me the strength [command], I will collect *jizya* from these people.'

1 Ibid. Parables 176 and 177, pages 114-122.

2 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 235, pages 150-151. It says: After the death of Bandagi Miran Syed Mahmood[RZ], a large number of the respected migrant-companions [of Imam Mahdi[AS]] were present. Some seekers of Allah from the *daira* too were there. After the *Zuhr* prayers, Hazrat Bandagi Miyan Syed Khundmir[RZ] turned his attention towards them and requested them to explain [*bayan*] the Quran. The migrant-companions in turn turned their attention towards Miyan Syed Khundmir[RZ] and requested him to explain the Quran. All were sitting quiet for some time. Nobody started the explanation. They dispersed and went away to their homes. This was repeated after the *'Asr* prayers. Nobody explained. They were looking at each other. After a long contemplation [*muraqaba*], Hazrat Bandagi Miyan Syed Khundmir[RZ] opened his eyes and said, "I thought over what I should explain. At that moment Prophet Muhammad[SLM] arrived, gave the Quran in the hands of this servant [of

details. Further, in *Panj Fazail* also a parable with similar detail is reported, wherein it is discussed how the proof of the *Mahdiat* of Imam Mahdi[AS] should be proved in a debate with the opponent *ulama*. Hazrat Bandagi Miyan Shah Nizam[RZ], Bandagi Miyan Shah Nemat[RZ], Bandagi Miyan Shah Dilawar[RZ] and Bandagi Miyan Malikji[RZ], besides others were present. The last words of this parable are as follows: "Bandagi Miyan Syed Khundmir[RZ] said, 'I will give the proof of the *Mahdiat* of Hazrat Mahdi al-Mauood[AS] from every letter of the Quran from the *Alif* of the *Alif. Laaam. Miiim* to the *siin* of *wan-Naas* [that is, from the first letter of the Quran to its last letter], as the *sadaqa* [charity] of the Imam[AS],' On this all the companions paid fealty to Bandagi Miyan Syed Khundmir[RZ] and said, 'The person who has such Love [for the Imam[AS]] is the most honoured among us.'" [2]

The quality of the sermon on Quran by Bandagi Miyan Syed Khundmir[RZ] can be assessed from the Parable 235, which, *inter alia*, says: After a long contemplation [*muraqaba*], Hazrat Bandagi Miyan Syed Khundmir[RZ] opened his eyes and said, "I thought over what I should explain. At that moment Prophet Muhammad[SLM] arrived, gave the Quran in the hands of this servant [of Allah] and ordered me to explain." [3]

In another parable, Hazrat Shah Qasim Mujtahid-e-Giroh[RA], which shows that the *Bayan-e-Quran* of Bandagi Miyan Syed Khundmir[RZ] used to be the same as that he had heard from Imam Mahdi[AS] and as he had understood it.

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Allah] and ordered me to explain." After this, Bandagi Miyan[RZ] explained the Quran. Be it known that after the *Zuhr* prayers too, the migrant- companions had explained a section [*ruku'*] each of the Quran. When they sat to listen to the *bayan* of Quran, [they were attentive] and kept all the ten fingers of their hands respectfully before them.

[1] Ibid. Parable 255, pages 261-263.

[2] *Panj Fazail*, Hazrat Bandagi Miyan Syed Ruhullah[RA], Hyderabad, 1990 AD, pages 39-40.

[3] See footnote 1 on the previous page.

It is narrated that Bandagi Miyan Syed Khundmir[RZ] did not explain the meaning of a Verse while delivering his sermon on Quran because he did not remember the meaning of the Verse that Imam Mahdi[AS] had explained. After a long time, Imam Mahdi[AS] told him in a *mukashifa* [revelation], "O! Syed Khundmir, I had explained the meaning of the Quranic Verse like this." Then Bandagi Miyan[RZ] repeated the meaning of the Verse like a parable.[1]

This shows that the explanation of Quran by Bandagi Miyan Syed Khundmir[RZ] used to be the same as he had heard from the mouth of Imam Mahdi[AS]. Hence, the exegesis, that is proved to be his, becomes necessary to be believed as that of Imam Mahdi[AS]. It is because of this specialty and excellence that his contemporaries accepted his superiority over them and paid fealty [*bai'at*] to Bandagi Miyan[RZ].

On the basis of this reality, it would be against the principle to treat the parables about the *katba* [public document] as wrong, because those parables are reported in *Naqlait Miyan Abdur Rashid*[RZ], *Insaf Nama* and other reliable books. We will produce here details, which will show the extent of the differences, their causes and effects.

One day during the life of Imam Mahdi[AS], Miyan Syed Khundmir[RZ] saw in a reverie [dream] that Imam Mahdi[AS] had died and some people were opposing him [Bandagi Miyan[RZ]]. Later Bandagi Miyan[RZ] told Imam Mahdi[AS] the details of the reverie. The Imam[AS] said, "What you have seen will come to happen. Irreligiousness [*be-dini*] will be proved against you. Remain steadfast. The truth is on your side. They will return [*ruju'*] to you." [2]

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[1] *Risala Dalil al-Adl wal-Fazl*, Hazrat Bandagi Miyan Shah Qasim Mujtahhid-e-Giroh[RA], Hyderabad, 1398 AH, page 14.

[2] *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 259, page 165; *Insaf Nama*, Vali bin Yusuf[RZ], Hyderabad, 1407 AH/1987 AD, Chapter 17, page 320; *Insaf Nama*, English Version, Bangalore, 2001 AD, Chapter 17, page 237.

Hazrat Syed Khundmir[RZ] once said, "But Allah will grant them an opportunity to repent [*ruju'*] and they will regret at having opposed [me], because Imam Mahdi[AS] has given glad tidings to them. They are the *mubashshiran* of Imam Mahdi[AS]. Allah will not perpetuate their mistake." [1]

These parables show that the opposition of the companions did not occur all of a sudden. They had been informed of it from the side of Allah. And the occurrence of this was destined. And it happened. Whatever happened, it was from Allah and was in accordance with His Divine Prudence. But because of the parables, which report dissent among some of the companions, the prediction of Imam Mahdi[AS] does not incur any defect on principles and ranks. The Imam[AS] had predicted with insistence and emphasis the martyrdom of Bandagi Miyan Syed Khundmir[RZ] as proof of the veracity of his *Mahdiat*. This is so because, when you study the *Katba* [public document] carefully, you will find that none had disputed the fact of Bandagi Miyan[RZ] being the bearer of the Burden of Trust or the Substitute for the *zath* of Imam Mahdi[AS]. The complete test of the *Katba* can be seen in Parable 176. [2]

The text of the *Katba* is also reported in some of the manuscripts of *Insaf Nama* with some differences in the wording. It is also found in its recently published Urdu version [and in its English version].[3] And there is a manuscript of *Insaf Nama*, copied by Miyan Syed Nur Muhammad[RA], son of Miyan Syed Mahmood[RA], patriarch of the Akelwi clan. This has a clear-cut version of the *Katba* with the signatures of its compilers.

In short, this document shows that the dispute was not about the matter of martyrdom or its being or not being in favour of Bandagi

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1 *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 176, pages 114-120.

2 Ibid.

3 *Insaf Nama*, by Hazrat Vali bin Yusuf[RZ], Hyderabad, 1407 AH/1987 AD, Chapter 16. Pages 307-308 and English Version, Bangalore, 2001 AD, Chapter 16, Parables 6-11 on pages 227-229.

Miyan Syed Khundmir[RZ]. The dissent is about the context and causes of the war. Three issues have been defined as its basis: One, a disavower of Imam Mahdi[AS] is not a *kafir*; two, The order of expulsion [*ikhraj*] should be obeyed, as that was the practice of Imam Mahdi[AS]; and three, a war with one who recites the Islamic testification: *La ilaha illa Llah*, is not proper.

The advice or dissent of the compilers of the *Katba* was not in conformity with the sayings of Imam Mahdi[AS]. It was for this reason that Bandagi Miyan Syed Khundmir[RZ] said after its perusal: "These people have reneged from the affirmation of *Mahdiat*. They should return [*ruju'*]." He further said, "Pardon this servant! When somebody interprets or changes the [meaning of the] sayings of the Imam[AS], this servant loses his patience and composure."

►[1] All the parables that are mentioned in the chapter about disavowing of Imam Mahdi[AS] have been dealt with in the part relating to *Tauzihat* [Explications]. Some arguments have been advanced on the basis of the Quranic Verses, Traditions of Prophet Muhammad[SLM] and the principles of extracting and formulating the issues. All these show the stand of Bandagi Miyan Syed Khundmir[RZ] in the matter. In addition to this, a consensus was later arrived among the companions of Imam Mahdi[AS] on the question of the disavowal of the Imam[AS] as being *kufr*. Some *mahzaras* [public affirmations] too have been formulated. The *mahzara* of Bandagi Miyan Shah Dilawar[RZ] is very clear and well argued. This has recently been published. This also contains the learned elucidations of Maulana Sa'adatullah Khan Sahib.

►[2] The second point of the dissenting document is the non-compliance of the orders of expulsion. On this point too, the stand of Bandagi Miyan Syed Khundmir[RZ] is clear, as the parables show that he was expelled from many places and he had obeyed such orders. Hazrat Alma'yi has said, "What a calamity: he was expelled 24 times in 23 years! He took precedence over the satellites!"

Besides this, there are precedents of the practice of Hazrat Imam Mahdi[AS] where he has refused to comply with the orders of expulsion. The parable says: The king of Sindh [now in Pakistan] thought of expelling Imam Mahdi[AS] from his country and sent word through the *Qazi* to the Imam[AS]. The *Qazi* told the Imam[AS], "The king orders that you should leave this country and go away from here." Hazrat Imam Mahdi[AS] told him, "The order of your king is for you and when the order of our King [that is, God] comes, we will go away." The *Qazi* said, "Obedience to the *ul-ul-amr* [the ruler or king] is necessary." The Imam[AS] said, "You are a *Qazi*. Tell me what are the qualities of an *ul-ul-amr* that are present in your king. If you prove that your king is an *ul-ul-amr* in accordance with the rules of *Shariat*, this servant [of Allah] will instantly leave…." The *Qazi* said, "If somebody does not give you a place [to live], what should one do?" The Imam[AS] said, "The country of Sindh belongs to the king of Sindh. The country of Gujarat belongs to the ruler of Gujarat. The land of Khorasan belongs to its ruler. Similarly, everyone arrogantly asserts his right to every country, every city and every village. Hence, show us a small piece of land, which belongs to Allah Most High, so that the servants of Allah could [stay and] worship Him there…." The Imam[AS] said, "Go and tell your king that we will never leave this place and go from here unless Allah commands us to go away from here. Hence, even if you were to come with all your strength and army, this servant will overpower you, Allah willing, with His help[1]

The parable is long, Only relevant portions thereof have been copied here that show that the Imam[AS] has on occasions refused to comply with the orders of expulsion from the rulers, because the Imam[AS] did nothing without a command of Allah Most High. And Bandagi Miyan Syed Khundmir[RZ] too was faced with a similar situation this time.

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[1] *Matla'-al-Vilayat*, Hazrat Bandagi Miyan Syed Yusuf[RA], Hyderabad, 1374 AH, pages 69-72.

A parable says: Be it known that the army of the opponents came in full battle gear and [its officers] sent word, “Go away from this country because the *ulama* have issued a *fatwa* that you should be killed if you do not go away.” After this, Bandagi Miyan Syed Khundmir[RZ] said, “We have been banished day in and day out and we have complied with banishment orders. But this time, we are receiving repeated commands from Allah Most High, Prophet Muhammad[SLM] and Imam Mahdi[AS], “Be warned! Whatever is to happen will happen. You will be rewarded if you are patient. You will be away from Allah if you are scared….”[1]

We have copied the relevant portion of the parable. The whole parable can be seen in the book *Naqliat.* More information will be available if the text is seen. After reading the parable, one can determine the stand of Bandagi Miyan Syed Khundmir[RZ]. Besides, one can gauge how his refusal to comply with the expulsion orders was compatible with the imperatives of the religion.

►[3] Similarly, Bandagi Miyan Syed Khundmir[RZ] has explained the situation on the criticism about waging a war against people who recited the Islamic confession of Faith, *La ilaha illa Llah.* After a perusal of the *Katba*, Bandagi Miyan[RZ] recited the parable in reply: One day an *‘alim* was in debate with Imam Mahdi[AS] and was not prepared to understand what the Imam[AS] was telling him. It was then that the Imam[AS] said, “These people will not understand by argument and knowledge.” Then he raised his hand with the sword and said, “Now this is the only way that remains. I would have collected *jizya* from them, if Allah Most High had ordered me to do so. They have come into the category of people liable to be taxed. They are liable to pay *jiziya.* Hence, we should have faith in what Hazrat Imam Mahdi[AS] has said. We should not resort to *taveel* by distorting the meaning of what the Imam[AS] has said.”[2]

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1 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 175, pages 113-114.

2 Ibid. Parable 176, page 119.

It is for this reason that Bandagi Miyan Abdur Rashid[RZ] has written the following explicatory note: Imam Mahdi[AS] has decreed the killer of a believer [*mumin*] a *dai'mi dozakhi* [perpetually infernal] on the basis of the Quranic Verse: "*But whoever shall kill a believer intentionally, his recompense shall be Hell to abide….*"[1] "if the commentators of Quran have explained the Verse in a different manner, please tell me about their explanation." Hence, those issuing the *fatwa* of killing a person simply on the basis of his confirming the Imam[AS] as Mahdi al-Mau'ood[AS] and those who have implemented the *fatwa* are unbelievers and perpetually infernal people. [On the basis of this], Bandagi Miyan Syed Khundmir[RZ] issued the *fatwa* against those who recite the Islamic testification, *La ilaha illa Llah* [There is no god but Allah],[2] after the decline of their Faith [*iman*]. Hence, there could be no objection to it.[3]

Besides this, Bandagi Miyan Syed Khundmir[RZ] had obtained a *fatwa* against the *muftis* who had issued a *fatwa* earlier to kill Mahdavis from the *ulama* of the group of people who were hostile to the Mahdavis. We have already dealt with the extent to which Bandagi Miyan[RZ] had been compelled to accept the challenge of the opponents to wage war under the heading: Causes of the War.[4]

In fact, the basis of the objection in the document under discussion relates to the issue of calling a disavower of the Imam[AS] as *kafir*. The issues of disobeying the orders of expulsion and justifying the killing of the *kalima-go* people are subject to it. While the disavowal of Imam Mahdi[AS] as *kufr* is already proved under the Quranic Verses, the Traditions of Prophet Muhammad[SLM] and the sayings of Imam Mahdi[AS], any charge brought initially against Bandagi Miyan Syed Khundmir[RZ] stands annulled. Since this controversy or suggestion was temporary, confined to a given

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1 Quran, S. 4: 93 SAL.

2 Those who recite the Islamic testification are called *kalima-go*.

3 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, page 162.

4 See Paragraph 563 above.

period of time and under the will of Allah the Powerful, it naturally stood withdrawn after the martyrdom [of Bandagi Miyan Syed Khundmir[RZ]] had proved the *Mahdiat* of Imam Mahdi[AS]. After this, the people who had formulated the document of dissent confessed [to their mistake] and affirmed that the action of Bandagi Miyan[RZ] was correct. The following parables stand witness to this:

"A long time after the war was over, Allah confirmed to Miyan Shah Dilawar[RZ] that whatever Bandagi Miyan Syed Khundmir[RZ] had done was right [*bar-haq*] and that he had acted in accordance with the Quranic Verse: *Fought and Fallen…*" [1]

Hazrat Bandagi Miyan Abdur Rashid[RZ] quotes the compiler of *Insaf Nama*, Miyan Vali bin Yusuf[RZ] as saying: "And this servant [*banda*] who has collected these parables, namely, Vali bin Yusuf[RZ] swears by Allah that Miyan Shah Dilawar[RZ] told him, 'We had been jealous of Miyan Syed Khundmir[RZ]. My heart burns whenever I remember him.' I regret very much. He has told me many other things too. You will not believe me if I were to repeat them to you."[2]

Sometime later, Miyan Malikjeo[RZ] came to Jalore and said, "If somebody accosts this servant, he would prove all the words and deeds of Miyan Syed Khundmir[RZ] [as correct]. The Miyan[RZ] had done what has been written in the religious books. He has not violated anything."[3]

This parable is also reported in the *Insaf Nama.* It reads as follows [in translation]: It is narrated that Bandagi Miyan Malikjeo[RZ] remained with *wazu* for forty days in Nagaur to know the reality of case of 'fighting and being martyred' or '*Fought and fallen*' [*qaatalu wa qutilu*]. After this, one night he came to know that whatever Bandagi Miyan Syed Khundmir[RZ] had done was correct.

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1 Quran, S. 3: 195 SAL; *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 178, page 122.

2 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 178, page 122.

3 Ibid, parable 180, pages 123-124

He fought and was slain. It happened exactly as Imam Mahdi[AS] had said. After this, Miyan Malikjeo[RZ] said, “If anybody were to ask me, I would argue [and prove] everything. I would prove that every step Bandagi Miyan Syed Khundmir[RZ] had taken was correct. Bandagi Miyan Syed Khundmir[RZ] acted in accordance with whatever was written in the books. He did nothing to the contrary.”[1]

After a long time, Miyan Shah Nemat[RZ] returned from Deccan to Jalore. There he said, “Allah Most High will call to account all those people who prevented me from being in conformity with Miyan Syed Khundmir[RZ].”[2]

This parable is narrated in *Insaf Nama* also. But the first sentence reads [in translation] like this: It is narrated that Bandagi Miyan Shah Nemat[RZ] told Miyan Malik Bariwal in the presence of many others in the village Bhavipur….”[3]

Now everybody can clearly understand that in accordance with the saying of Prophet Muhammad[SLM] that “The disagreement within the community [*umma*] is a Divine Mercy”, this temporary disagreement among the companions of the Imam[AS] turned out to be a Divine Mercy for the believers because of the proof of *Mahdiat* or the news about the battle [proved correct]. Further, the second Divine Mercy that manifested itself was that the very people who had sponsored the *katba* or document of dissent had put an end to the dissent. It saved the group of the companions of the Imam[AS] from perpetuating the dissent, as Bandagi Miyan Syed Khundmir[RZ] had predicted: “Allah will not keep them adamant on their dissent, because the Imam[AS] had given glad tidings to them.”

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1 *Insaf Nama*, by Vali bin Yusuf[RZ], Hyderabad, 1407 AH/1987 AD, Chapter 16, page 310; English Version, Bangalore, 2001 AD, Chapter 16, page 229.

2 *Naqliat Miyan Abdur Rashid[RZ]*, Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 181, page 123-124.

3 *Insaf Nama*, by Vali bin Yusuf[RZ], Hyderabad, 1407 AH/1987 AD, Chapter 16, page 310-311; English Version, Bangalore, 2001 AD, Chapter 16, page 229.

Besides this, Allah's Wisdom and Prudence were also a part of the situation where the *katba* was confined to the validity or otherwise and the interpretation of the commandment of *kufr*, and the causes and concomitant circumstances of the battle, with the result that every effort to adversely effect the news of the event of the martyrdom of Bandagi Miyan Syed Khundmir[RZ] was automatically rendered null and void, because the subject of this *katba* did not question the validity of his being the bearer of the burden of the Trust [*hamil-e-bar-e-amanat*] and the substitute for the *zath*.

In short, the well-known news that Imam Mahdi[AS] had given has come true in its entirety and comes into the category of the constancy [*khabar-e-mutawatir*], which cannot reasonably be denied.

## Curbs on Interpretation, Alteration

The author of *Hadiya-e-Mahdavia*[1] has written under the head, Belief Nine [*Aqida-e-Nahum*], "Interpretation of the saying of Mahdi[AS] is prohibited. It is written in *Aqida Sharifa* that the person who interprets [*taveel*] the sayings of the Imam[AS] will be deemed to be the opponent of the *bayan* of the *zath* of the Imam Mahdi[AS]."[2]

It is also written under Belief Sixteen [*Aqida Shanzdahum*], "… Further, interpretation and elucidation is correct at certain places in the text of Quran. Hence, *maawwal*, *majaz* and *kinaya* are all various genres of the Quran. But here [among the Mahdavis] interpretation and elucidation is totally taboo. This is taken from the *Aqida Sharifa*."[3] [Summarized].

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[1] *Hadiya-e-Mahdavia*, by Abu Raja Muhammad Zaman Khan, Kanpur, 1287 AH, page 6.
[2] Ibid.
[3] Ibid, pages 11-12.

If we were to copy the entire text of the relevant section of the *Hadiya-e-Mahdavia*, we would be compelled to deal with a slew of issues that are not relevant to the subject we are discussing. However, this is not the occasion to do that. Hence, we will discuss the parables related only to the issue of the curbs on *taveel* and *tahveel* [interpretation and alteration of meaning] to refute the criticism of the *Hadiya* author. He has erred in comprehending the text of the *Aqida Sharifa*. The relevant portion of the text of *Aqida Sharifa* is as follows:

> O seekers of truth who are the devotees of Imam Mahdi[AS]! You should know that the injunctions [of Imam Mahdi[AS]] mentioned [in the foregoing pages] by this servant [the author, Hazrat Syed Khundmir[RZ]] was constantly in the company of Hazrat Imam Syed Muhammad Mahdi al-Mau'ood[AS] from his first meeting to the last breath of the Imam[AS] and he found no deviation [in the observance of] these injunctions at any time. We all believe and have faith in them. Any explanation, elucidation or interpretation of these injunctions would be against the teachings of Imam Mahdi[AS]. [1]

And the explanation of *Aqida Sharifa*, known as *Risala-e-Faraiz*, says:

> Hence, it is obligatory on every believer [*musaddiq-e-Mahdi*[AS]] to have faith and believe, and act accordingly, on this, and avoid interpretation and alteration [of meaning] thereof, because there is consensus of the companions [of Imam Mahdi[AS]] on the correctness of these commandments.[2]

This shows that the orders curbing the interpretation and alteration [of the meaning] are related to the orders in the *Aqida Sharifa*. Where is the command of absolute prohibition [*haram-o-kufr*] in this text? However, the command of curbs on interpretation and

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[1] *Aqida Sharifa*, by Bandagi Miyan Syed Khundmir[RZ], English translation by Faqir Syed Ziaullah Yadllahi, [Second Edition], Channapatna, 2000 AD, pages 12-13.

[2] *Risala-e-Faraiz*, by Hazrat Syed Miranji[RA], Hyderabad, 1378 AH, page 12.

alteration [of the meaning] found in the books, *Insaf Nama*, *Naqliat Miyan Abdur Rashid*[RZ] and others, is of a general nature and we will deal with it later.

Besides this, the *Hadiya* author has claimed that *taujih* and *taveel* [explanation and elucidation] in the Quranic texts is correct and presented *maawwal* etcetera. There is no consensus of the *Ahl-e-Sunnat* on this issue. The *ulama* of the *Ahl-e-Sunnat* have defined *maawwal* as "when parts of the common meaning are prioritized over the opinion, it is called *maawwal*."

Allama Shamsi[RA] has written: "When the arriving at *maawwal* depends on the opinion of the *mujtahid* [religious director], then it is an issue over which one should hesitate to treat it as a kind of *nass-e-Qurani,*[1] because if the arriving at this meaning is exactly as the *nass-e-Qurani*, there is no need to give preference to the opinion of the *mujtahid*. When arriving at this meaning the *mujtahid's* opinion becomes wrong, associating it with the *nass-e-Qurani* is not correct.[2]

This shows that *maawwal* depends on opinion, and the opinion of a non-innocent [*ghair-ma'soom*] is liable to be wrong. It is for this reason that the respected researchers [*muhaqqiqin*] have avoided it. There are a number of sayings and opinions to prove this: Sheikh Mohiyuddin ibn Arabi[RA] has said: "Be it known that there is perfect good in reposing faith in whatever Allah has revealed and perfect harm is in misinterpreting [*taveel*] it. He, who resorted to *taveel*, has harmed his Faith [*iman*], even if his opinion is in consonance [*muafiq*]. He should not do such a thing. This has been stated in

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[1] A *nass-e-Qurani* is a verse of the Quran, which is clear and definite in its meanings, or which states clearly what is right and what is wrong. --- Urdu-English Dictionary, by Baba-e-Urdu Dr. Abdul Haq, Delhi, Year of publication not given, page 774.

[22] *Kohl-ul-Jawahir*, by Hazrat Syed Nusrat[RA], Hyderabad, 1368 AH/1949 AD, page 277

*Hadis-e-Qudsi*[1] also: 'My servant had belied Me and he should not have done it.' This is a matter on which every person who misinterprets will necessarily be called to account on the Day of Resurrection."[2]

Besides this, the word *taveel* is related to *mutashabihat* [metaphors] and the opinions of the eminent *ulama* in regard to *muhkam* and *mutashabihat* is given below:

*Muhkam* means strong and steady. Imam Fakhruddin Razi[RA] says: "To express the meaning of leaving and stopping an Arab used the words *hakmat*, *hakamat* and *ahkamat* and he stops a cruel ruler. And *hakmat* is a bridle that prevents a horse in its mischief. And in *hadis-an-nakh'yi,* it is said, 'Stop an orphan from evil as you stop your children.' [It may be noted that *ahkam* and *tahakkum* is used to express stopping.] And Jarir has said, 'Avoid your ignorance or foolishness' and they call *hikmat* as *hikmat* because it stops you from unnecessary things."

And *mutashabih* is where one thing is so closely similar to the other that the mind cannot differentiate between the two. Allah has said in praise of the fruits of the Paradise, "*…wa'utuu-bihi mutashaabihaa…*[This is that very thing we were fed before.]"[3] You will be given such fruits, which will appear to be the same but in taste they would be different. When it is said that this matter is *mushtabah* on me, it means that there appears no difference between two things. The difference between *halal* [permitted] and *haram* [prohibited] are obviously clear, but between the two there are other things that appear to be the similar [*mutashabih*]. In one parable, it is said that there are *mushtabah* matters. There is also a supposition that *mutashabih* is that [thing] in which it is not known for certain whether there is proof of something or not. And in one's

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[1] *Hadis-e-Qudsi* is a Muslim Tradition in which God Himself speaks, as opposed to *Hadis-e-Nabawi*, an ordinary Prophetic tradition. --- Arabic-English Dictionary, by J M Cowan, 1976, page 161.

[2] *Futuhat*, by Hazrat Mohiyuddin ibn Arabi[RA], Chapter 198.

[3] Quran, S.2: 25 SAL.

mind and intellect, both the things are equal and similar [*mutashabih*] and without any reason for priority one cannot be identified from the other. It is for this reason that things, which are not known are called *mutashabih*."[1]

After ascertaining the literal and technical meaning of *muhkam* and *mutashabih*, it is known that *muhkam* is a clear-cut command or interdiction, but *mutashabih* is not like this. The Quran consists both *muhkam* and *mutashabih* Verses. Allah says: "*He it is Who hath revealed unto thee [Muhammad] the Scripture wherein are clear revelations – They are the substance of the Book – and others [which are] allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking [to cause] dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.*[2]

This Verse shows that there are both the *muhkamat* and *mutashabihat* in Quran, but one should not constantly remain in changing the meaning [*taveel*] of the *mutashabih* Verses, because none other than Allah Most High and those people who are straight forward in knowledge [*rasikh fil-ilm*] know the *taveel* of those Verses. One should, therefore, leave the knowledge of *mutashabihat* to Allah. Even though the meaning of this Verse is very clear, we would reproduce the opinions of the commentators and experts on Traditions of Prophet Muhammad[SLM].

In the exegesis of this Verse Imam Fakhruddin Razi[RA] writes: "In this Verse Allah Most High has explained that the Quran consists of both *muhkam* and *mutashabih* Verses and extracting issues [*masail*] is not lawful [*jaiz*]."[3]

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[1] *Tafsir-e-Kabir*, Volume 2, page 595.
[2] Quran, S. 3: 7 MMP.
[3] *Tafsir-e-Kabir*, Volume 2, page 594.

Allama Jalaluddin Seuti[RA] says: "Verily, this Verse criticizes those who like the *mutashabih* Verses. It also argues that doing this is turning away from the Truth [*Haq*] to falsehood [*batil*] trying to find chances of perfidy. It also praises people who have left the knowledge of the *mutashabih* Verses to Allah and unhesitatingly accepted them. Allah Most High has praised these people in the same manner as He has praised those who repose Faith [*iman*] on the Unknown [*ghaib*]."[1]

Some people have argued on the basis of the *mutashabih* Verses and extracted some issues. Contradicting them, Imam Fakhruddin Razi[RA] has this to say: "And all these [the issues extracted by arguing on the basis of *mutashabihat*] do not give any benefit other than a weak and wrong assumption and turn them into conclusive issues. And on the basis of research, the creed [*mazhab*] of the researchers [*muhaqqiqin*] is that after establishing conclusive arguments on this point, it is impossible to apply them to the manifestation of the word. It is not lawful to ponder over determining the *taveel*. Hence, the result of our research on this point is that Allah Most High alone is the Lord of Guidance [*hidayat*] and Command [*irshad*].[2]

The readers have seen the dubiousness of the claim of the author of *Hadiya* that *taveel* is lawful and correct. Allama Jalaluddin Seuti[RA] has collected a number of Traditions of Prophet Muhammad[SLM] on this subject. Some of them are reproduced hereunder:

> ►In his book, *Tafsir-e-Kabir*, Tabarani quotes Abu Malik Ash'ary as saying that he heard Prophet Muhammad[SLM] saying, "I have no fear for my *ummah* on anything except three matters, namely, they will acquire much wealth, they will indulge in jealousy, murder and destruction and when they open the Quran, they would try to start altering its meaning [*taveel*], although its *taveel* is known to none other than Allah."

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[1] *Itteqan*, Volume 2, page 3.
[2] *Tafsir-e-Kabir*, Volume 2, page 597.

►The Shaikhain [Imam Bukhari[RA] and Imam Muslim[RA]] and others have quoted Bibi Aisha[RZ] as saying that Prophet Muhammad[SLM] recited the Quranic Verse.[1] Bibi Aisha[RZ] says that Prophet Muhammad[SLM] said, "When you see those people who are engaged in trying to alter [the meaning] of the *mutashabih* Verses from Quran, understand that these are the same people about whom Allah Most High has said, '…*Beware of them*….'[2] In other words, protect yourself from such people.[3]

►Ibn Marviah has reported from Umar bin Shueb, who has reported from his father, who has reported from his grandfather that he had heard Prophet Muhammad[SLM] as saying, "Quran has not been revealed for some of its Verses to contradict some other Verses; in other words, some of them might be against some other verses. Hence, work according to the Verses, which you have understood well. And repose faith in Verses, which are *mutashabihat*." All these Traditions prove that none other than Allah Most High knows the meanings of the *mutashabihat* and pondering over them is evil.[4]

Jalaluddin Seuti[RA] has quoted a large number of similar Traditions and then said that all these Traditions proved that none other than

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1 The text of this Verse in translation is, "*He it is Who hath revealed unto thee [Muhammad] the Scripture wherein are clear revelations --- They are the substance of the Book --- and others [which are] allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking [to cause] dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.*" --- Quran, S. 3: 7 MMP.

3 Quran, S. 64: 14 MMP.

1 *Itteqan*, Volume 2, page 4.

4 *Itteqan*, Volume 2, page 4.

Allah Most High knows the *mutashahibat* and that thinking over them is an evil.

From these explanations of the commentators of Quran and the experts in the science of the Traditions of Prophet Muhammad[SLM] shows that Quran consists of both *muhkamat* and *mutashabihat*. But one has only to repose Faith [*iman*] on the *mutashabihat* that these Verses are from Allah Most High. An effort to alter the meanings of the *mutashabihat* is not lawful. But the author of *Hadiya* says that *taveel* [interpreting and altering the meanings] is right and proper. The *maslak* [way (of thinking)] of the *fuqaha* [theologians, experts in *Fiqah* or Islamic Jurisprudence] too does not support the contention of the author of the *Hadiya*. The definition of the *mutashabihat* in the principles of *Fiqah* is as under: "*Mutashabih* is that [kind of] statement the hope of the knowledge [*ma'rifat*] of which is extinct. The rule [*hukm*] is that one should repose Faith [*iman*] on its reality even before its purport [*murad*] is known."

But some of the *Fuqaha* disagree with the contention of the associates of the *rasikheen* that even they [the *rasikheen* or those of sound instruction] did not know the purport of the *mutashabihat*. Allah Most High says: "*None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord….*"[1] About this Verse, the Hanafia[2] say that the sentence ends at the close of the Verse, "*None knoweth its explanation save Allah.*' And the next sentence is, "*And those who are of sound instruction....*" As such, the meaning of the verse would be that none other than Allah knows the *taveel* of the *mutashabih*, and those who are *rasikh-fil-ilm* [those of sound instruction] say, "we repose faith in them [the *mutashahibat* Verses] that they are from our Lord."

1 Quran, S. 3: 7 MMP.

2 *Hanafiah* is a community of the Sunni Muslims, which follows Imam Abu Hanifa[RA].

From this construction of the sentence, the meaning would be that even the *rasihk-fil-ilm* did not know the *taveel* of the *mutashabihat.* However, the followers of Imam Shafei'[RA] and the common *Mu'tazila* say that *"war-rasikhuun"* is connective to the "*Wa maa ya'-lamu ta-wiilahuun 'illallaah*".[1] Under this construction of the sentence, even the *rasikh-fil-ilm* are those who also know the *taveel*. Under this dispensation, the phrase, "*yaquuluuna 'aamannaa bihii kullum-min 'indi Rabbinaa,*"[2] will have to be accepted as the attribute of *rasikhuun-fil-ilm.* As such the meaning of the Verse would be that none other than Allah and those *rasikhuun* who say that we have reposed Faith [*iman*] and that all is from Allah, know the *taveel* of the *mutashabihat.* As such, the meaning would be that Allah Most High and those people who are *rasikh-fil-ilm* know the *taveel* of the *mutashabihat.*

The author of *Nur-al-Anwar* reconciles the two differing opinions in this way: The people who hold that the *risikhin* know the *taveel* of the *mutashabihat* mean that they know the presumptive or hypothetical meaning, while those who say that the *rasikhin* do not know the *taveel* mean that they do not know the *taveel,* which is conclusive and believable [*wajib-al-ai'teqad*].

In short, the evidence of the *fuqaha* and *muhaddisin* [theologians, experts in *Fiqah*, i.e., Islamic Jurisprudence and the experts in Prophet Muhammad[SLM]'s Traditions] we have presented, shows that *taveel* is unlawful and in Quran itself those who resort to *taveel* have been charged with perversion of hearts and seeking perfidy. Hence, the claim of the author of *Hadiya* about *taveel* being allowed in the Quranic texts is not the consensus of all the *Ahl-e-Sunnat*.

As there are Verses of *muhkamat* and *mutashabihat* in Quran, so also there are in the *Ahadis* [Traditions of Prophet Muhammad[SLM]] and the same rule about the *mutashabihat* applies here also. The

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1 Quran, S. 3: 7 SAL. It means: "…*None knoweth the reality about them except Allah*….

2 Ibid. It means: "*[They] say, 'We believe therein; all is from our Lord*….'

same could be the case of the *Naqliat Mushabihat* [Allegorical Parables].

And as it is imperative, despite there being *muhkamat* and *mutshabihat* Verses in Quran by virtue of their meaning, that one should have the belief that Quran is totally *muhkam* [perfect and masterly] in its entirety. Similarly, the Traditions [of Prophet Muhammad[SLM]] and the Parables [of Imam Mahdi[AS]] should be believed in their entirety on account of their being the utterances of the innocent [*kalam-e-masoom*], provided they are authentic, because the Quran and the sayings of the Seals of Prophet-hood and Sainthood are *muhkam* as *Qata'i-as-Sadr* [final authority], even though they might include both *muhkamat* and *mutashabihat* and others.

There are two kinds of *mutashabih* Verses in Quran. The meaning of some of the Verses is absolutely unintelligible, for example the letters, *Alif Lam Mim*[1] *Ha Mim Ta* etcetera. These letters give the benefit of letter formation [*tarkib-e-lafzi*], but not of the meaning. Hence, no meaning of these *muqtatta'at* [small forms of verse] can be comprehended immediately. The meaning of some of the Verses can be understood on the basis of vocabulary and usage but believing them and acting according to them will be difficult, because the manifest meanings do not conform to some of the other *muhkamat* Verses like *yadullaahi*[2] [the hand of Allah], *waj-hullaah*[3] [the countenance of Allah] and *Ar-Rahmaanu 'Alal-'Arshistawaa*[4] [*The God, the Compassionate occupieth the seat of power*]. Such Verses are called the Verses of extrinsic attributes

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[1] MMP writes this footnote: Three letters of the Arabic alphabet. Many *surahs* begin thus with letters of alphabet. Opinions differ as to their significance, the prevalent view being that they indicate some mystic words. They are always included in the text and recited as being part of it. --- The meaning of Glorious Quran, English Translation of Quran, by Mohammed Marmaduke Pickthall, Delhi, 1988, page 34.

[2] Quran, S. 48: 10 SAL.

[3] Quran, S. 2: 115 SAL.

[4] Quran,[S. 20: 5 SAL.

[*aayaat-e-sifat*]. These kinds of genre are found in the Traditions of Prophet Muhammad^SLM and the Parables of Imam Mahdi^AS too. And *rasikh-fil-ilm* among us [Mahdavis] are the Seals of Prophet-hood and Sainthood and their companions and the followers of the latter are categorized in accordance with their ranks and grades of superiority and Providence [*rabubiyyat*]. Hence, those authentic *taveels* [interpretations] by these respected personalities will be acceptable to us. This is one thing where there is no reason for any difference of opinion, because the *rasikhin* are attributed with the knowledge of *taveel* under the Quranic Verse, "…*None knoweth the reality about them except God. And those who make right approach to knowledge could only say, 'We believe therein: all is from our Lord….*"[1] And in his capacity as error-free [*masoom-anil-khata*], who can be more authoritative *rasikh-fil-ilm* than the Caliph of Allah [*Khalifatullah*]? Hence, if anybody knows the *taveel*, it is the *zath* of the *Khalifatullah*…. [2]

And since Prophet Muhammad^SLM has decreed the following [*ittiba'*] of the best of the ages [*khair-al-qurun*] as *sunnat*, the *Khair-al-qurun* [the companions, their followers and the subsequent generations of pious people] can be deemed to be among the *rasikhin-fil-ilm*, because they are protected from error. As such, the *taveel* of such people too would appropriately be acceptable. But the ordinary *ulama* and *muminin* do not come under the category of these *rasikhin*, because by virtue of the company and proximity the companions can acquire knowledge from the *Khalifatullah*, and the companions and their followers can acquire knowledge from the companions. These people acquire their knowledge from Allah through the *Khalifatullah*. Hence their following [*ittiba'*] is deemed to be the *ittiba'-e-sunnat*. Earlier, we have quoted the sayings of the *fuqaha* that the knowledge of the *rasikhin-fil-ilm* know the *zanni taveel* [interpretation based on their thinking] should be deemed to relate to the ordinary and common

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1 Quran, S. 3: 7 SAL.
2 Please see paragraphs 127-128 above also.

*ulama*. Dealing with this subject, Hazrat Maulana Syed Nusrat[RA] has made the following observations:

Among us [Mahdavis] also, there are two schools of thought on the question of *taveel.* One is the school of thought of the forefathers [*salaf*], who do not resort to *taveel* but repose faith on the essence of the commandment, and leave the meaning, its purport or its concomitant circumstances and details to the speaker [*mutakallim*], because the ignorance of the details do not adversely affect our beliefs. Hazrat Miyan Abdul Malik Sujawandi Mahdavi[RA] has this to say in his book, *Siraj-al-Absar*: "In respect of *mutashabihat*, our creed is that of our forefathers. We believe in it and do not discuss its circumstances [*kaifiyyat*]." The second is the creed of the people of a later age [*mutaakhkhirin*], who think *taveel* is lawful if needed. As if the creed of the forefathers is accepted and delegated [*taslim-o-tafwiz*] and that *taveel* is closer to mistake and farther from the perfect faith [*kamal-e-iman*]. This is so because Allah Most High has commanded us to repose Faith on His Book, and not on the meaning that we assume of the Scripture on the basis of our *taveel*….[1]

Some debates have taken place among the latter day Mahdavis on the question of *muhkamat* and *mutashabihat*. If these debates were studied deeply, it would emerge that the real subject of the discussion is not on the *taveel* of the *mutashabihat* and that this debate was initiated because of a saying of Imam Mahdi[AS] that there was no Faith [*iman*] without *tark-e-dunya* [giving up the world]. Since this saying has a bearing on every Mahdavi and he would have a heart-felt relationship with it, it was very necessary that this matter be sorted out. Hence, the debate has come about; although there was no compulsion to include it among the *mutashabihat* for the purpose of the debate, because any parable [*naql*] would come in the category of the *mutashabihat* only if there are *muqatta'at* [individual letters like *Alif Lam Mim* etcetera]

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[1] *Kohl-al-Jawahir*, Volume 1, Part 1, by Hazrat Maulana Syed Nusrat[RA], Hyderabad, 1949 AD/1369 AH, page 280.

or they are like the *aayaat-e-sifat*. This has been explained earlier. In the Traditions of Prophet Muhammad[SLM] and the parables of Imam Mahdi[AS], only the second alternative occurs. For instance, the Imam[AS] has said, “He who becomes God sees God.” Again he said, “*Khuda* will not be seen unless the flesh, the skin and the bones of the servant [*banda*] become *Khuda*.” He also said, “This servant [*banda*] sees a new *Khuda* every day.” These and similar other parables can be included into the category of *mutashabihat*. But the special character of the parable, “There is no Faith [*iman*] without *tark-e-dunya* [giving up the world],” is not like this. Even if this is included in the category of *mutashabihat,* for the sake of argument, then, from this point of view too, it is necessary to know in what way Imam Mahdi[AS] has guided [his followers] on the question of *mutashabihat.* A study of the Parables [*Naqliat*] reveals that Imam Mahdi[AS] has explained some of the *mutashabih* Verses in such a way that there was no need for *taveel*. For instance, while explaining the Quranic Verse, “*Yadullaahi fawqa ‘aydii-him*],[1] the Imam[AS] said, “God’s hand is on your hand.” The companions said, “The commentators have interpreted it as the ‘hand of Power [*qudrat*].” The Imam[AS] said, “What have the commentators comprehended? Allah Most High says, ‘*Not like Him is aught, and He is the Hearer, the Beholder*.’[2] From this point of view, the hand of Allah Most High is there, but it is not like that of anybody.” Similarly, when one ponders over the saying of the Imam[AS], “There is no Faith [*iman*] without the giving up of the world,” one would find that the word, *iman*, needs some explanation. And it is not so difficult, because the be-all and end-all of all the explanations about the *iman* is the *zath* [nature or essence] of Allah. It is for this reason that Imam Mahdi[AS] has said that *iman* is the *zath* of Khuda.[3] In the light of this, the meaning of the saying, “There is no Faith

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[1] It means, ‘*the hand of God rests on their hands*.’

[2] Quran, S. 42: 11 AMD. AMD adds: “He is the Unique, the Absolute, the Incomparable….”

[3] *Naqliat Miyan Abdur Rashid*[RZ], Urdu translation by Hazrat Abu Sayeed[RA], Hyderabad, 1369 AH, Parable 220, page 143.

without giving up the world," becomes clear that without giving up the world, the achieving of the Vision of Allah is impossible. And in the explications about the giving up of the world [*tark-e-dunya*], we have dealt with it. This explication is such that very clear sayings of the Imam[AS] support it. And there can be no room for any further controversy over it.

Some people raise the question of perfect and imperfect *iman*. But even in this, there can be no relationship of the nature of the *mutashabih* because there is no conformity to the definition of the *aayaat-e-sifat*, but it can be treated as a kind of *mujmal* [abridgement]. This is so because if two meanings are attributed to the saying of the Imam[AS], i.e., [1] Without giving up the world there is no [perfect or *kamil*] *iman*, or that it is imperfect [*naqis*] and [2] Without giving up the world there is no absolute [*mutlaq*] *iman* or the essence of Faith; in other words, [it turns out to be] he is a *kafir.* As such, two aspects emerge from the saying and this is an instance of the *mujmal*. The definition of *mujmal* is that it creates a doubt about the reasons, with reference to the meaning of the saying. And for some reason, it cannot be particularized unless it is proved by another saying of the speaker [*mutakallim*] himself to elucidate it. In the Principles of *Fiqah* [Islamic Jurisprudence], it is said that *mujmal* is that in which there is a doubt about some reasons and its state [*kaifiyyat*] is that you cannot particularize it unless there is another saying of the speaker [*mutakallim*] to explain it.

As such we can particularize the meaning of the saying of the Imam[AS] between the phrase *iman-e-kamil nist* [there is no perfect Faith] and *iman-e-mutlaq nist* [there is no absolute Faith] with the help of other sayings of Imam Mahdi[AS], because some of the Verses and Parables are *mujmal*, *khafi*, *mushtarak etcetera*. These can be conformed to other Verses and Parables. But this cannot be counted among the special character of the *taveel* of the

*mutashabih.* The preceptor [*murshid*] and forefather of this *ahqar*[1] and a highly learned scholar, Hazrat Faqir Syed Mahmood[RA] has written a tract, in which he has said, "The people who feel the need to explain the Parables of Imam Mahdi[AS] should have used *tafsir*, *tatbiq* or some other word instead of *taveel*. This would have been easy for everybody. There would have been no constraints." This is so because the word, *taveel,* is particularly used for the *mutashabih.* And even Quran is witness to and prevents the use of the term *taveel.* Hence, it is better not to use the word, '*Taveel'* while explaining, elucidating, conforming and particularizing the common parables.

In short, the author of *Hadiya-e-Mahdavia* has, without taking into account the nature or peculiarity of the sayings of Imam Mahdi[AS], indiscriminately alleged that the *taveel* of the sayings of the Imam[AS] is prohibited [*haram*] or infidelity [*kufr*]. His intention is to prove [and make people believe] that although there are facilities to extract commandments from the texts of Quran by explaining them, such facilities are not available in respect of the sayings of Imam Mahdi[AS] and that this principle is against the *Ahl-e-Sunnat.* Contrary to this, our short explications show that this allegation is the result of the *Hadiya* author's lack of understanding of the texts of the parables and his [the author's] perverted arguments. The Mahdavia principles in respect of the *taveel* and *tahveel* [interpretation and alteration] are not against the eminent [scholars] of the *Ahl-e-Sunnat.*

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1 *Ahqar* is an expression, which is used to express one's humility or modesty. It literally means: lowest, most mean, most contemptible, *etcetera*.

# SOME BIOGRAPHICAL SKETCHES

## Hazrat Bandagi Miran Syed Mahmood[RZ]

Companion and son of Hazrat Imam Mahdi[AS]; born 868 AH at Jaunpur; died 918 AH at Bhelot [Gujarat, India], three leagues from Radhanpur Railway Station. Hazrat Imam Mahdi[AS] had predicted with emphasis that his body would not be found in the shroud after it was laid in the grave after his death and that, if it were found, he would not be the Mahdi al-Mauood[AS]. Hazrat Syed Mahmood[RZ] opened the shroud in the grave after placing the body there, and found the body was not there. When he emerged from the grave, he very closely resembled Hazrat Imam Mahdi[AS]. Hazrat Bandagi Miyan Syed Khundmir[RZ] said, "This is *Sani-e-Mahdi* [Mahdi, the Second]." From then on, this has become famous as his title.

## Hazrat Bandagi Miyan Syed Khundmir[RZ]

Son-in-law and companion of Hazrat Imam Mahdi[AS]; born in 885 AH; attained martyrdom on Shawwal 14, 930 AH at the age of 45; more details of his martyrdom will be found in the chapter on '***Fought and fallen***' in ***TAUZIHAT.*** Buried at Sudrasan, Patan and Chapanir [Gujarat, India]. His titles are *Badla-e-Zath* [Substitute for the *zath*], *Hamil-e-Bar-e-Amanat* [Bearer of the Burden of Trust], *Siddiq-e-Vilayat* [Veracious of the Sainthood] and *Syed-ash-Shuhada* [Leader of the Martyrs].

## Hazrat Bandagi Miyan Shah Nizam[RZ]

Companion of Hazrat Imam Mahdi[AS]; born 871 AH; died Zulqada 8, 940 AH at the age of 69; buried at Anondra, three leagues from Kadi [Gujarat]. He is among the descendants of Hazrat Umar

Farooq[RZ], Second Caliph of Islam; he was the king of Jais kingdom [Uttar Pradesh, near Amethi]. He renounced the world and joined the company of Hazrat Imam[AS].

## Hazrat Bandagi Miyan Shah Nemat[RZ]

Companion of Hazrat Imam Mahdi[AS]; born 874 AH; martyrdom at the age of 61, on Sha'ban 22, 935 AH at Loh Garh [about four leagues from the Kamshet Railway Station in Maharashtra]; buried at the foot of Loh Garh peak of the Sahyadri mountain ranges. The place is also known as the Mahagaon Nikam ki Wadi.

## Hazrat Bandagi Miyan Shah Dilawar[RZ]

Companion of Hazrat Imam Mahdi[AS]; age 80 or 84 years; died Zi-qa'da 2, 944 AH; buried at Borkheda [Khandes], near Chalisgaon Railway Station.

## Hazrat Bibi Ilahdati[RZ]

Wife of Hazrat Imam Mahdi[AS]; died Zulhaj 3, 891 AH; age at death: 36 or 37 years; buried at the foot of the Pawagarh mountain range [also known as Dongri] in Chapanir [Gujarat] near the Ek-Toda Mosque. There is no mark of her grave. Her title is *Umm-ul-Muminin* [Mother of the Believers].

## Hazrat Bibi Malkan[RZ]

Wife of Hazrat Imam Mahdi[AS] and daughter of Hazrat Bandagi Miyan Larh Shah[RZ] Siddiqi, a companion of the Imam[AS]. She was an expert in the Parables of Imam Mahdi[AS] and the meaning of the Quran. She died during the period of the Caliphate of Bandagi Miyan Syed Shihabuddin Shihab-al-Haq[RZ] on Rabi-al-Awwal 9 or Jamadi-al-Awwal 9. She is buried at Bhilot [near Radhanpur in Gujarat] She too is called *Umm-al-Muminin.*

## Hazrat Bibi Buwanji[RZ]

Wife of Hazrat Imam Mahdi[AS]. She is among the descendants of Hazrat Umar Farooq[RZ], Second Caliph of Prophet Muhammad[SLM]. The Imam[AS] married her at Thatta, in Sindh [now in Pakistan] in 908 AH. She died on Rabi-al-Awwal 3, and is buried at Ahmadabad [Gujarat].

## Hazrat Bibi Hadiyatullah alias Hadanji Bibi[RZ]

Daughter of Hazrat Imam Mahdi[AS]; died Rabi-al-Awwal 13; Buried at Chichond, which is 13 miles from Ahmadnagar. This is a very expansive graveyard.

## Hazrat Bandagi Miyan Malikjeo[RZ]

Companion of Hazrat Mahdi al-Mau'ood[AS] died on Muharram 19; buried at Slar Chichond, near Ahmadnagar.

## Hazrat Bandagi Miyan Larh Shah[RZ]

Companion and father-in-law of Hazrat Imam Mahdi[AS] and father of *Umm-al-Muminin* Bibi Malkan[RZ]; died Rabi-al-Awwal 9.

## Hazrat Bandagi Miyan Syed Salamullah[RZ]

Companion and brother-in-law of the Imam[AS] and brother of Hazrat Bibi Ilahdati[RZ]; died Rabi-al-Awwal 20; buried at Bhilot.

## Hazrat Bandagi Miyan Abu Bakr[RZ]

Companion and son-in-law of Hazrat Imam Mahdi[AS]; died on Rabi-us-Sani; buried at Fateh Garh, between Radhanpur and Bhilot.

## Hazrat Bandagi Miyan Syed Hameed[RZ]

Son of Hazrat Imam Mahdi [AS]; was martyred with Malik Abdul Latif alias Sharza Khan, brother of Malik Sharfuddin who was also

martyred at Sudrasan earlier. Date of martyrdom: Rajab 20; buried at Badal Khora [Khandes].

## Hazrat Bibi Fatima[RZ]

Daughter of Hazrat Mahdi al-Mau'ood[AS], and wife of Hazrat Bandagi Miyan Syed Khundmir[RZ]; died at the age of 51 years on Rajab 2, 928 AH; buried at Khanbel, near Baroda, Gujarat.

## Hazrat Bibi Kad Bano[RZ]

Wife of Hazrat Bandagi Miran Syed Mahmood[RZ], Sani-e-Mahdi; She is a Siddiqi; died on Rajab 26; buried at Bhilot [Gujarat].

## Hazrat Bandagi Malik Ilahdad Khalifa-e-Giroh[RZ]

After the demise of Hazrat Mahdi al-Mauood[AS], he remained in the company of all the five Caliphs of the Imam[AS], including Hazrat Bandagi Miyan Syed Khundmir[RZ]. After paying fealty to Bandagi Miyan[RZ], he remained in his company till the martyrdom of Bandagi Miyan[RZ]. After the martyrdom of the latter, the Malik[RZ] looked after his family and children. Died on Ramadan 14, 945 AH and buried at Kapadwanj Hazira, which is also called Choorhi-garon-ka-Qabristan. Kapadwanj is near Nadiad in Gujarat.

## List of Martyrs

### At KHANBEL on Wednesday, Shawwal 12, 930 AH/August 13, 1524 AD:

**1.** Miyan Syed Yaqub, son-in-law of Qazi Khan
**2.** Miyan Shahji, Wasiji near Ahmadabad
**3.** Miyan Tajan resident of Asadal, near Broach

**4.** Miyan Tajuddin Jalori
**5.** Miyan Hussamuddin Patani
**6.** Miyan Qutbuddin Rafi'uddin
**7.** Miyan Kala bin Yusuf, brother of Miyan Valiji, author of *Insaf Nama*
**8.** Miyan Peer Mohammad bin Miyan 'Ata
**9.** Miyan Pir Mohammad Multani
**10.** Miyan Hussamuddin Mazhandrani
**11.** Miyan Ahmad bin Shamman [Shamsuddin]
**12.** Miyan Qasim bin Shamman
**13.** Miyan Mahmood Bangali
**14.** Miyan Mahmood Muhr-tarash
**15.** Miyan Khan Kamangar
**16.** Miyan Sulaiman Jalori
**17.** Miyan Haji Sulaiman Sindhi
**18.** Miyan Bahauddin Hindustani
**19.** Miyan Hasan bin Miyan Bhai Muhajir[RZ]
**20.** Miyan Bhai Mangalori [Kathiawar region]
**21.** Miyan Bara bin Yusuf [*Daftar-e-Awwal*]; Miyan Pirji bin Yusuf [*Khatim-e-Sulaimani*].
**22.** Miyan Shahji Siah [*Daftar-e-Awwal*] Miyan Sheikhji Siah [*Khatim-e-Sulaimani*]
**23.** Miyan Sadhan Hindustani [In fact, it was Sa'aduddin, then it became Sa'ad, then it was Sa'adan, then it underwent another transformation and became Sadhan].
**24.** Miyan Ibrahim Hindustani
**25.** Miyan Yusuf, brother of Miyan Ali
**26.** Miyan Buddhu
**27.** Miyan Larh [resident of Dabhoi]
**28.** Miyan Syed Hussan Muzaien [Hajam] Jalori
**29.** Miyan Aadhan Hindustani [Initially it was Sa'adatullah, then it became Sa'adat, then it turned into Aadat, then it became Aadan and finally it became Aadhan].
**30.** Miyan Chatta Baloch [Originally it was Shah-taj; according to the rules of *Prakrit* Shah became Chha and *taj* became *ta*, as *Kshattri* has become *Chhatri* meaning a soldier].

**31.** Miyan Pirji Jamshid
**32.** Miyan Shamsuddin Hindustani
**33.** Miyan Kamaluddin Hindustani
**34.** Miyan Alauddin Dalwai
**35.** Miyan Ibrahim bin Rajan [Raj Muhammad]
**36.** Miyan Hasan bin Fairoz
**37.** Miyan Hasan bin Ali
**38.** Miyan Jamaluddin Hindustani
**39.** Miyan Malikji Wasiji
**40.** Miyan Abdullah Multani
**41.** Miyan Ibrahim Multani[1]

**At SUDRASAN on Friday, Shawwal 14, 930 AH/August 15, 1524 AD.**

**1.** Bandagi Miyan Syed Khundmir[RZ] Syed ash-Shuhada, Siddiq-e-Vilayat, Hamil-e-Bar-e-Amanat
**2.** Bandagi Miyan Syed Jalal bin Siddiq-e-Vilayat
**3.** Bandagi Miyan Syed Atan [Ataullah], brother of Siddiq-e-Vilayat
**4.** Bandagi Malik Hammad bin Ahmad [who was given glad tidings as one who was *bakhshida* [forgiven], son of Malik Bariwal [who was given the glad tidings as *amrit-bel* [a creeper which has no roots. It is also called *aakas-bel*].
**5.** Bandagi Miyan Syed Khanji [who was given glad tidings as real brother by Bandagi Miyan Syed Khundmir[RZ]] son of Syed Umar, from among the descendants of Hazrat Syed Muhammad Gesudaraz[RA] [Gulbarga].
**6.** Bandagi Miyan Malikji [whose poetic name (*takhallus*) was *Mehri*], a companion of Hazrat Imam Mahdi[AS] and the son-in-law

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1 In the list of the martyrs there were sixty mounted soldiers and 40 footmen. Hazrat Bandagi Miyan[RZ] deployed them at the small gate of the *Daira*. He drew a circle and ordered them to remain within this circle. It is not known how these forty soldiers became forty-one. There is no mention of the additional soldier any where in the books of Parables. – Hazrat Abu Sayeed[RA].

of Bandagi Miyan Syed Khundmir[RZ]. He was the son of Khwaja Taha.

**7.** Bandagi Malik Ismail Kakriji, son-in-law of Bandagi Miyan Syed Khundmir[RZ]. He was the son of Malik Hasan.

**8.** Bandagi Malik Yaqub Kakriji, brother of No. 7

**9.** Bandagi Malik Gowher Shah Poladi

**10.** Bandagi Malik Sharfuddin [former feudal lord of Sudrasan] bin Malik Muhammad bin Malik Yaqub *Amrit-bel*

**11.** Bandagi Malik Miyanji Bayanavi, father-in law of Bandagi Miyan Syed Khundmir[RZ]. [*Khatim-e-Sulaimani* says his grave is in Patan]. He was the son of Malik Miranji.

**12.** Bandagi Miyan Ibrahim Khan bin Sikandar Khan [former Prince Alakh Satwas]

**13.** Bandagi Malik Miranji bin Bandagi Malik Bakhkhan Bariwal [*Daftar-e-Awwal*]

**14.** Bandagi Miyan Syed Jalal, resident of Wasij village.

**15.** Bandagi Miyan Ismail, resident of Wasij village.

**16.** Bandagi Miyan Syed Shihabuddin bin Qutbuddin.

**17.** Bandagi Miyan Rahmathullah bin Miyan Daulat.

**18.** Bandagi Miyan Bakhkhan, resident of Sarsa village [near Broach].

**19.** Bandagi Miyan Mahmood Shah, resident of Sarsa village.

**20.** Bandagi Miyan Chand, Sanchuri [Marwar].

**21.** Bandagi Miyan Yusuf bin Miyan Ahmad.

**22.** Bandagi Miyan Yusuf Langah [Langha].

**23.** Bandagi Miyan Sultan Shah Jalori

**24.** Bandagi Miyan Fairoz Shah bin Hamza Jalori.

**25.** Bandagi Miyan Moinuddin.

**26.** Bandagi Miyan Nizamuddin.

**27.** Bandagi Miyan Tajan [Tajuddin] Kharrad.

**28.** Bandagi Miyan Umar.

**29.** Bandagi Miyan Jalaluddin Mujjhan [initially it was Mujahid, then it became Majjhu and finally it became Mujjhan].

**30.** Bandagi Miyan Shamman [Shamsuddin].

**31.** Bandagi Miyan Haji bin Miyan Tahir.

**32.** Bandagi Miyan Abdullah Sindhi.

**33.** Bandagi Miyan Miyan Khan.
**34.** Bandagi Miyan Kabir, resident of Khambait [Who was given glad tidings by Bandagi Miyan[RZ]].
**35.** Bandagi Miyan Sheikh Hameed bin Qazi Khan.
**36.** Bandagi Miyan Sindhu, resident of Patan.
**37.** Bandagi Miyan Ali Aakhund [*Muallim as-Subiyan*].
**38.** Bandagi Miyan Qasim, brother of Miyan Ahmad [No. 11 above].
**39.** Bandagi Miyan Ahmad Shah Sharkhijipura, Ahmadabad.
**40.** Bandagi Miyan Syedi Bilal.
**41.** Bandagi Miyan Syedi Yaqub.
**42.** Bandagi Miyan Alam Khorasani.
**43.** Bandagi Miyan Haji Muhammad Khorasani.
**44.** Bandagi Miyan Abul Khair Multani.
**45.** Bandagi Miyan Ishaq Bhoj Muhajir.
**46.** Bandagi Miyan Zainuddin [former official of Sudrasan].
**47.** Bandagi Miyan Alauddin bin Miyan Khan.
**48.** Bandagi Miyan Bakhshu [Khuda Bakhsh or Muhammad Bakhsh], brother of Miyan Yusuf Muhajir.
**49.** Bandagi Miyan Bakshu bin Miyan Bara.
**50.** Bandagi Miyan Ibrahim, son-in-law of Miyan Khan Kamangar.
**51.** Bandagi Miyan Pirji alias Buzjah.
**52.** Bandagi Miyan Nizam Muhammad.
**53.** Bandagi Miyan Shaikhji Khambaiti, elder brother of Bandagi Miyan Kabir Muhammad [No. 34 above].
**54.** Bandagi Miyan Mujjhan [Mujahiduddin] Patani.
**55.** Bandagi Miyan Miran Patani. May Allah bless them all!

Bandagi Miyan Syed Khundmir[RZ] had given the glad tidings as the *Imam-e-Shahadat* to two *rangrez* [dyer] brothers, namely, Miyan Kabir Muhammad[RZ], *Katol-farosh,* and Miyan Ismail[RZ], *rangrez*. Miyan Malik Bara Kakriji had entered the ranks of the Government forces on the orders of Bandagi Miyan[RZ] and stayed there fighting. He was martyred on the orders of the commander, Ain-al-Muluk when he [Kakriji] taunted the commander the second time. Bandagi Miyan[RZ] had ordered Malik Raje bin Malik Bakhkhan Multani, Jagirdar of Dasarha, “You stay at Dasarha and

get martyred in fighting with the *kuffar*. You are from among us." All these four persons achieved martyrdom on the day of Khanbel battle in accordance with the prediction.[1] The number of the persons martyred thus is 41+55+4 =100. May Allah bless them all!

There were 900 *fuqara* in the *daira* of Bandagi Miyan Syed Khundmir[RZ]. He ordered them, except those who were included in the list of the participants of the war, to vacate the *daira* three days before the war. Otherwise, they would be deemed to be hypocrites, [as this would be disobedience of the orders issued], Bandagi Miyan[RZ] had said. Hence, they had left the *daira*. He had also sent the members of the family of the Imam Mahdi[AS] to Patan. After this evacuation, only one hundred persons who were to survive in the war and another hundred who were destined to be martyred were left in the *daira*. The latter hundred persons were martyred and the other hundred *mujahidin* survived to impart divine guidance to the people in the eternal Wisdom of Allah Most High.[2]

We have dealt with the predictions and the events of the war and other concomitant circumstances in the books ***Naqliat Miyan Abdur Rashid[RZ]*** and ***Tauzihat*** in some detail. According to the divine predictions, one hundred persons were martyred in the war. The above list of the hundred martyrs is taken from the book, *Siraj-e-Munir*. This also shows how widespread the Mahdavi religion was at that time and the people of how many places had embraced it and have achieved high spiritual ranks. This relates only to the 100 persons who were martyred. One can easily gauge, on the basis of this small sample, how many hundreds of thousands of people had embraced the Mahdavi religion. And it is more than evident that the sacrifice of one hundred heads along with that of Hazrat Bandagi Miyan Syed Khundmir[RZ] had been completed and divinely accepted. – [Hazrat] *Faqir Abu Sayeed Syed Mahmood, [Rahmathullahi Alaih]*.

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[1] *Khatim-e-Sulaimani,* by Malik Sulaiman, manuscript.
[2] *Siraj-e-Munir,* page 277.

**The end.**

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This English translation of

# TAUZIHAT

was completed on

June 22, 2004.

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*In the name of Allah, the Beneficent, the Merciful*

## Translator's Note

***Tauzihat*** is the companion volume of ***Naqliat Bandagi Miyan Abdur Rashid***[RZ]. Hazrat As'ad al-Ulama, Maulana Abu Sayeed Syed Mahmood[RA] first translated the ***Naqliat*** and then wrote its explications. In Urdu, both the books were published in one volume. This humble *faqir* [Syed Ziaullah Yadullahi] translated both into English in 2003-04. MUSLIM MAHDAVIA CHARITABLE TRUST (R.), Bangalore, published the ***Naqliat*** recently. The Translation of the ***Tauzihat*** was completed in June 2004.

Then I had requested my friends in Hyderabad to supply me with some details, which I did not have. Hazrat Abulfatah Syed Jalaluddin, Janab Shaikh Chand Sajid M.A., M.Phil. Hazrat Syed Dilawar Makhsusi and Dr. Syed Tashrifullah Husaini. Ph.D., have supplied me with the material I needed. I am grateful to them for their cooperation.

In Panagudi, Hazrat Syed Yusuf alias Khaleel, M.A., B.Sc., M.Ed., M.Phil., and Janab A.K. Syed Ishaqi, with some others have gone through the typescript of the ***Tauzihat.*** They have made some valuable suggestions. I am grateful to them also.

*—Faqir Syed Ziaullah Yadullahi.*

# About the Author

Hazrat As'ad al-Ulama Abu Sayeed Syed Mahmood Tashrifullahi[RA] was born at Hyderabad in 1324 AH. He was initiated [*tarbiat*] into Mahdavia Order at the hands of his illustrious father, Hazrat Miyan Syed Abdul Hai alias Hafiz Miyan[RA]. His teachers are luminaries of religious erudition, like *Bahr-ul-Uloom* Hazrat Syed Ashraf Shamsi Yadullahi[RA], Hazrat Miyan Syed Mahmood[RA] [Daira-e-Nau], Maulana Syed Najmuddin *al-Mayi[RA],* Allama Muhammad Sa'adatullah Khan[RA] Mandozai and others. He spent his life in the service of the religion. He was a prolific writer. Many of his large and small books have been published. His work on ***Naqliat Miyan Abdur Rashid[RZ]*** and its ***Tauzihat*** are a major contribution to the religious literature of the Mahdavia community. He has taken on many of the critics of the Mahdavia religion. One of them was Nayaz Fatehpuri, Editor of *Nigar,* who wrote that Hazrat Prophet Muhammad[SLM] had no access to the unknown divine knowledge. Hazrat Abu Sayeed[RA]'s reply was so convincing that he had to bow his head in acceptance.

He never compromised in respect of religious tenets. He was also a member of the Muslim Personal Law Board. He died on the 3rd of Zil-Hajja, 1402 AH/ 28th September 1982 AD and is laid to eternal rest in the *Hazira* of Bandagi Miyan Syed Yasin[RA] in Kachiguda, Hyderabad.

# About the Translator

Hazrat Faqir Syed Ziaullah Yadullahi was born in Channapatna, Karnataka, in 1928. He graduated from Nizam College, Hyderabad, in 1948. He was initiated [*tarbiat*] into the Mahdavia Order at the hands of his father, Bahr-ul-Uloom, Allama Syed Alam Yadullahi[RA]. A journalist by profession, he worked in Urdu and English newspapers and news agencies. His books, *Pakistan: An End Without a Beginning*, and *Urdu Sahafat: Tarjuma-o-Idarat* [published by Karnataka Urdu Academy, Bangalore] have been greatly acclaimed. He has also conducted economic surveys in northern Karnataka. He performed the obligation of *Tark-e-Dunya* in 1994. He has translated the following religious books of the Mahdavia community into English: *Aqida Sharifa; Al-Qaul Al-Mahmood; Majalis-e-Khamsa; Holy Angels of High Heavens* [Translation of excerpts and comments on Maulana Abul Kalam Azad's book, *Tazkira*]; *Mahdavia Beliefs*; *Insaf Nama*, *Hashia Insaf Nama*. *Naqliat Miyan Abdur Rashid*[RZ]; *Tauzihat*, *Maulud Sharif.* His book, *The Rebuttal,* is a research work in response to Dr David Emmanuel Singh's book, *Sainthood and Revelatory Discourse/Sacred Discourse in Classical Mahdawiyya* which has tarnished the name of the Mahdavia community and misrepresented its beliefs and practices. He is currently working on the translation of *Kuhl Al-Jawahir*.